THE

Trades-man's CALLING.

BEING

A DISCOURSE concerning the Nature, Neceſſity, Choice, &c. of a *Calling* in General:

AND

Directions for the right Managing of the *Tradeſman's Calling* in Particular.

---

1 Cor. 7. 24. *Brethren, let every Man wherein he is called, therein abide with God.*

By *Richard Steele*, M. A. and Miniſter of the Goſpel.

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Mary Anne Cooke

Sir Rooke

THE EPISTLE TO THE READER.

Friendly Reader,

FOR *as much as the* Pains *and* Trouble *of writing* Books *is (unto some Tempers I am sure) very great, unless animated thereunto by some Opposition, Gain, vain-Glory, or such like Motives; and the* Age *we live in so curious, if not censorious; it is meet that I give some account of this present* Endeavour, *which plainly is, only to guide the honest-minded Tradesman in the right way to Heaven. It is evident, that there are vast*

numbers of People, that are imployed in some Trade or other; and I reckoned that some Directions and Cautions about their Carriage therein, would not be an unuseful undertaking. Surely an Affair that takes up six parts of seven of their Time, doth require more Rules, and admits more Cases of Conscience, than are digested into any one Treatise yet extant.

Whilst others therefore are canvassing more doubtful Points in Doctrine or Worship, my present Province shall be to direct the Mind and Practice of the conscientious Christian in his daily Employment, where certainly he hath most Temptations, and without God's Grace falls into most Sins, and where he hath need of all the Assistance that God or Man shall impart unto him. For it is not sufficient to be devout in Prayer in the Morning, and at Night, and leave Conscience asleep all the Day; no, those Religious Duties are only the Means whereby to procure that Wisdom, Faith, Patience,

Self-

Self-denial *and* Integrity *of which he will have use all the day long.*

And the Tradesman *hath more Exercises for these Graces, than most other Men: he hath the same* Corruption of Nature *to bias him, and the same* Devil *to tempt him, with others; but then he hath more variety of Trials from the* World, *than the studious* Scholar, *or the plain* Husbandman: *And infinite are the* Cases *of Conscience, that come in a* Tradesman's *way; all which, tho this small* Tract *cannot reach, yet I hope hereby to instruct and resolve him in the most material of them, or at least to establish such Principles and* Rules, *as, being faithfully applied to* particular Cases, *will tend much to his* Direction.

When therefore I have discourſed of the Nature *and* Kinds, *the* Necessity, *the* Choice, *and the right* Entrance *into a Calling in* general, *I shall lay down those* Directions *that are necessary for the Christian* Tradesman *in his* particular *Calling,*

and point at the Temptations *to which he is liable; and add something concerning the* leaving *or* finishing *his Calling; and so commit all to the Blessing of the* Almighty, *which only can make this Endeavour useful to the Souls of Men, which is the unfeigned desire of,*

May 12. 1684.

The unworthy Instrument

12 JY 62

Richard Steele.

THE

THE CONTENTS.

CHAP. I.

Page

Of the Nature *and* Kinds *of Callings.*
What is a Calling. 1
What is our General *or* Spiritual *Calling.* 2
What a Particular *or* Temporal *Calling is.* ibid.

Here
1. *Its* Author, 3
2. *Its* Eſſence, 4
3. *Its* Ends. ib.

The ſeveral Kinds *of* Callings. 5
Inference, 1. Folly of Men, 6
1. *That mind* neither *Calling.* ib.
2. *That neglect* either *of them.* 8
3. *That reſpect not the* Author. 9
4. *That miſtake the* Ends. 10
2. *The* Wiſdom of God,
1. *In the* variety *of Callings.* 11
2. *In* qualifying *and* inclining *Perſons to them.* 12

The CONTENTS.

CHAP. II.

Pag.

OF *the* Neceſſity *of a* Temporal *or* Particular *Calling.*

1. *Proved,* 1. *From the* Light of Nature. 13
2. *From the* Light of Scripture.
1. *God's* Inſtitution. 14
2. *His* Command. 15
3. *The* Example *of* Chriſt. 16
3. *From the* Light of Reaſon:
1. *In point of* Juſtice *and* Equity.
1. *To a Man's* Self, 17
2. *To a Man's* Family, ib.
3. *To the* Poor, ib.
4. *To the* Publick. 18
2. *In point of* Safety, 1. *From* Sin, 19
2. *From* Danger. ib.

Object. 1. *I have* no Need. *Anſw.* 20
2. *I have* no Ability. *Anſw.* 21

2. *Applied,* 1. *In* Reproof,
1. *Of* begging Friers. ib.
2. *Of* Idle Beggars. 22
3. *Of* Lazy Chriſtians. 23
2. *In* Exhortation, 1. *To* Parents, 24
2. *To* Children *and* Youths. 25

CHAP. III.

OF *the* Choice *of a Calling.*

1. *It muſt be* Lawful. *How this known.* 26
What Callings are Unlawful. 27

Page

2. *It must be* fit; *for the Persons,* 1. Education, 29
2. Abilities. 1. *Of* Mind, 30
2. *Of* Body. 31
3. Inclinations. ib.
What to do in case these concur not. 32
3. *It should be* Attainable, Safe, *and* Useful. 33
Inference. *The Necessity of good* Deliberation. 35

CHAP. IV.

OF Right Entrance *into a Calling.*
Four *things needful.* 37
1. Right Ends. ib.
Viz. 1. God's Glory. 38
2. Common Good. ib.
3. Own Good. 39

2. Due Qualifications.
1. Knowledg, 1. *To read and write.* 40
2. *In the Principles of Religion.* 41
3. *A Capacity for it.* 42
2. Grace. *Particularly,* 1. Humility, 43
2. Fidelity. 44
3. Firm Resolutions *against.* 1. *The Difficulties.* 45
2. *The Temptations.* 46
4. Earnest Prayer. 47

Use 1. Reflection. 49
2. Instruction. ib.

CHAP.

The CONTENTS.

CHAP. V. Page

OF *the* due Managing *of a* Trade *or Calling.* Six Requiſites *thereunto.* 51

Sect. 1.

The Firſt Requiſite in a Trade is Prudence *or* Diſcretion.

Where, { 1. *The* Deſcription *of it.* 52
2. *The* Excellency *and* Neceſſity *of it.* 53
3. *The* Imployment *of it, which is,*

1. *In getting a full* Inſight *into it.* 55
2. *In fixing the* Circumſtances *of it, as Time, Place, Perſons.* 56
3. *Due* Deliberation *in particular Caſes.* 58
4. *Proportioning the Affairs of your Trade to the* Ability *of your Mind, Body, Eſtate.* 59
5. *Ordering your* Expences *ſutable to it.* 60
6. *Frequent* Inſpection *into the ſtate of your Affairs.* 62
7. *Governing the* Paſſions *of Anger, Fear, Hope,* &c. 63
8. *Conſidering the* Contingencies *of it.* 66
9. *Avoiding* ruinous *Courſes; as,*
   1. Bad Company. 67
   2. Suretiſhip. 68
   3. Gaming. 70
   4. Pragmaticalneſs. 71
10. *Diſpoſing your outward Calling in* Subordination *to your Chriſtian Calling.* 72

Uſe 1. Repr. 1. *Indiſcretion of the Godly.* 73
2. *Carnal Polity of the Ungodly.* 74

2. Exhort. *Labour for Wiſdom.* 1. *Beg it of God.*
2. *Conſult wiſe Men.* 75
3. *Study for it in the uſe of Means.* 76

Sect.

The CONTENTS.

Sect. 2. Pag.

The ſecond Requiſite in a Trade is Diligence.

Here, 1. *The* Nature *of it.* 76

2. *The* Extent *of it. Conſiſts in,*

1. *Imploying all the Faculties of the* Mind. 78
2. *All the Strength of the* Body. ib.
3. *The Subſtance of your* Time. 79
4. *Laying hold of* Opportunities. 81
5. *Taking care of (ſeemingly)* leſſer matters. 82
6. *Rejecting* Avocations; *as* Abſence from 83
Shops, Taverns, uſeleſs Viſits, 84
Recreations, undue Devotion. 85

What time may be ſpent in Exerciſes of Devotion. 86

3. Inducements *to Diligence.*

1. *It's matter of* Duty. 87
2. *Of* Safety. ib.
3. *Of* Benefit. 88
4. *Of* Comfort. 89

4 *Uſe,* 1. Repr. *Of Idleneſs.* 90

2. Exhort. 1. *To this Diligence in your* 91
Particular Callings. Cautions *herein,* 92
2. *Much more in your Heavenly.* 93

Sect. 3.

The Third Requiſite in a Trade is Juſtice.

1. *The* Nature *of it.* 96

2. *The* Neceſſity *of it.* 1. *It is your* Duty,

1. *By the* Law of Nature. 97
2. *By the expreſs* Law of God. ib.
3. *By the* Law of Chriſt. 98

2. *It is your* Intereſt. ib.

3. *The* Extent *of it.* 1. *Performing lawful* 99
Promiſes.

Of paying your Work-Folks. 101

2. *Paying due Debts.* 102

Of

The CONTENTS.

Pag.

Of breaking *upon deſign.* 103

3. *Uſing exact* Weights, Meaſures, and Lights. 104

4. *Right* working *of Manufactures.* 105

5. *Making Conſcionable* Bargains. 106

viz. 1. *Content with reaſonable* Gain. 107

What is the beſt meaſure of a Tradeſman's Gain. ib.

2. *No Advantage of anothers* Neceſſity. 109

3. *Nor of their* Unskilfulneſs. 110

4. *Deal not for* ſtollen *Goods.* 111

5. *Uſe an honeſt* Plainneſs. 112

6. *Defraying lawful* Impoſitions. ib.

Againſt ſtealing of Cuſtom, 113

and ſtarving of Miniſters. 114

7. *Paying due Reſpects to the Orders of your* Society. 115

8. *Having an equitable Regard to* Fellow-Traders. 116

Particularly to Partners. *Againſt* Engroſſing. 117

9. *Having a paternal Care about* Apprentices. 118

Warning againſt too much, 1. Rigor, 119

2. Indulgence. 120

10. *Making due Proviſion for* Wife *and* Children. 122

11. *Shewing Mercy to the* Poor. 123

Objects of Charity *ſpecified.* 124

4. Uſe. 1. *Of* Reflection. 125

2. *Of* Comfort. 126

3. *Of* Conviction. 127

4. *Of* Exhortation. 1. *To proceed by this Rule,* 2. *To* Reſtitution. 129

This your. 1. Duty. 2. Intereſt. 130

Object. 1. *Of Inability.* Anſw. 131

Pag.

2. *Fear of Shame.* Answ. 133
3. *Absence or Death of Parties.* Answ. 134
3. *Take the safer Path in doubtful Cases.* 135
4. *Prevent others from doing Wrong.* 136

Sect. 4.

The Fourth Requisite in a Trade is Truth, or Veracity. Where, 137
1. *Its* Nature *is described.* ib.
2. *Your* Obligations *to it demonstrated,*
1. *From the* Light of Nature. 138
2. *From the* Light of Scripture. 139
3. *From the* Light of sound Reason. ib.

There's { 1. Equity 141 / 2. Commodity / 3. Ingenuity / 4. Policy } *in it.* 142 ibid

Object. 1. *From Examples of the contrary.* Answ. 143
2. *From the smallness of the Sin of Lying.* Ans. 144
3. *From the pretended Necessity of it.* Answ. 145
3. Instances *wherein it is to be exercised.*
1. *Not* concealing *what you should discover.* 146
2. *Shunning all unjust* Commendations *of Commodities.* 147
3. *Avoiding all unjust* Disparagements *thereof.* 148
4. *Abhorring any* Untruths *in or about your Bargains.* 149
5. *Forbearing all* Equivocations. 150
6. *Restraining multiplicity of* Words. 151
4. Use, 1. *Of* Reflection. 153
2. *Of* Reproof. 154
3. *Of* Exhortation *to Veracity.* 155
Means. 1. *True Faith and Fear of God.* 156

2. *A*

Pag.

2. *A truly tender Conſcience.* 156
3. *A real Love of your Neighbour.* 157

Sect. 5.

The Fifth Requiſite in a Trade is Contentedneſs. 158
Where, 1. *The* Deſcription of it. 159
2. Reaſons *for it.* 1. *In reſpect of God,* 1. *His* Command. 161
2. *His* Providence. 162
3. *His* Glory. ibid
2. *In reſpect of our* Selves.
1. *Our* Deſerts. 163
2. *Our* Mortality. 164
3. *Our* Comfort. ibid
3. *The* Practice *of it.*
1. *In chearful undergoing the* Inconveniences *of it.* 165
A liſt of ſome Inconveniences in a Trade. 166
2. *In a thankfull acknowledgment of the* Excellencies *of it.* 169
A Diſcourſe of the Excellencies of a Trade. 170
3. *In a patient bearing the* Loſſes, *&c. in it.* 172
4. *In watching againſt the contrary* Temptations.
As { 1. Ambition, 175
2. Envy, ibid
3. Covetouſneſs, 177
4. Deſpondency, 179
5. Invading other Callings. 180
In what caſe one Man may have ſeveral Callings. ibid
5. *In a ſteady* Continuance *in it,* 181
4. *The* Uſe. 1. *Of* Repr. *The Evil of* Diſcontent. 2. *Of* Exhort. *to Contentedneſs.* 183
Means. 1. *Faith.* 184
2. *Humility.* 3. *Prayer.* 185

Sect.

The CONTENTS.

Sect. 6. Pag.

The Sixth Requiſite in a Trade is Religiouſneſs.

Where, 1. *The* Nature *of it.* 186

2. Inducements *to it.* 1. Nature 187

teaches it. 2. Scripture *teacheth it.* 188

3. Reaſon *teacheth it. It being,*

1. *The* trueſt Wiſdom, 189

2. *The* higheſt Equity, 190

3. *The* ſoundeſt Comfort, ibid

4. *The* greateſt Neceſſity. 191

Object. 1. *From the Difficulty.* Anſwered. 192

Object. 2. *From the Prejudicialneſs.* Anſw. 193

Object. 3. *From the Singularity.* Anſw. 194

Object. 4. *From the Danger.* Anſw. 195

Object. 5. *From the Needleſneſs.* Anſw. 196

3. *The* Exerciſe *of it.*

1. *In maintaining a religious* frame of Heart. 197

2. *In the due Exerciſe of* Faith. 199

3. *In the right performance of* Religious Worſhip. 200

4. *In obſerving a right* Rule *and* End. 203

Whether a Man may aim at Riches *in his Calling?* 204

5. *In* ſpiritualizing *your Calling.* ibid

A Catalogue of all the Trades *mentioned in* Scripture. 205

6. *In the holy Obſervation of the* Sabbath. 206

7. *In the Practice of* Watchfulneſs. 209

8. *In the uſe of holy* Ejaculations. 211

9. *In the exerciſe of all* Grace. 213

10. *In promoting* Goodneſs *and diſcouraging* Sin. 215

Some Directions for the. 1. *Chuſing ſome* good Books. 2. *Uſing them.* 217 220

4. Uſe. 1. *Of* Lamentation *and* Reproof, 221

Particu-

The CONTENTS.

Pag.

Particularly the Omission { 1. *Of* Family-worship, 223
2. *Of the* Lord's Supper, 225

2. *Of* Exhortation. 226

CHAP. VI.

OF *the* Finishing *of a Calling*, 229
Concluſ. *A Man cannot lawfully leave his Calling till* God *doth discharge him.* 230
He doth this, 1. *Immediately.* ibid
2. *Mediately.* 1. *By the* Hand of Man. 231
2. *By his own* special Providence,
1. *Disabling the* Mind. 232
2. *Disabling the* Body. 233
Whether a Man may withdraw from his Calling and live upon his Estate? 234
3. *Disabling a Man in his* Estate. 235
4. *Summoning him by* Death. 236
Here Advice to Tradesmen,
1. *To set their* Souls *in Order.* 237
2. *To set their* House *in order.* 238

12 JY

ERRATA.

SOme literal Mistakes have past the Press. For others that are more material, read as followeth. Page 91. line 1. for *I was*. read *I went*. P. 93. l. 15. f. *then*, r. *thee*. P. 119. l. 31. f. *own*, r. *owe*. P. 120. l. 28. f. *incur'd*, r. *inur'd*. P. 128. l. 8. f. *Wrath*, r. *Wealth*. P. 207. l. 25. f. *all night*, r. *at night*.

THE Tradesman's Calling.

CHAP. I.

Of the Nature and Kinds of Callings.

Calling is some kind of Life to which we are *called* of God: Now all *Christians* are called of *God* to know and believe in him, to love and serve him, and at length, fully to enjoy him. And besides this Calling, and subordinate to it, God doth call every Man and Woman, as if he call'd them by Name, to serve him in some *peculiar* Imployment in this World, both for their own and the Common-Good. And hence ariseth that Distinction of a *General*, and of a *Particular* or *Personal* Calling; they might with more clearness be stil'd, our *Spiritual*, and our *Temporal* Callings, but only that some, even Particular Callings (as that of Ministers) are

 conver-

converſant about *Spiritual* Matters, tho they are diſtinct enough from our *Chriſtian Calling*.

Our *General* or *Spiritual* Calling then, is whereby a Perſon is called of *God* to believe and obey the Goſpel; which, being revealed under the Notion of a *Covenant* of *Grace*, is named *Vocatio ad Fœdus*. And this, when the Word is accompanied with the Spirit, is *Effectual Calling*, and leads to Salvation; according to that, 2 *Tim.* 1. 9. *Who hath ſaved us, and called us with an holy Calling.* But here I ſhall diſcourſe no more of this, ſave only to note, wherefore it is term'd our *General* Calling; namely, becauſe this is common to *All* Chriſtians, requires of *All* the ſame Duties, aſſures to *All* the ſame Promiſes, and obliges *All* to the ſame Conditions: So that, as no Man may undertake any *Particular* Calling that is inconſiſtent with his *General*; ſo in caſe of Competition in any Inſtance of preſent Duty, that muſt humbly give place to this; for every Man ought to manage his *Temporal* Calling in Subordination to his *Spiritual*, and muſt remember, that, in the throng of all his Buſineſs, he is a *Chriſtian*.

A *Particular*, or *Temporal* Calling is a *ſetled Imployment in ſome ſpecial Buſineſs of God's Appointment, for our own and others good*: And this is term'd, *Vocatio ad Vitæ inſtitutum, vel ad munus*: The former and this latter are both elegantly mention'd in one Verſe, 1 Cor. 7. 20. *Let every Man abide in the ſame* [earthly] *Calling, wherein he was called* [by his heavenly Calling.] No Man ſhould think, that God likes him either the better or the worſe, meerly for his *outward* Calling; and therefore let every Man contentedly *abide*

in

in the ſame *Earthly* Calling, provided it be a lawful one, wherein his *Heavenly* Calling found him.

In the aboveſaid Deſcription, conſider, 1. The *Author* of a *Particular* Calling, which is *God*. So the Apoſtle, 1 Cor. 7. 17. *But as God hath diſtributed to every Man; as the Lord hath called every one, ſo let him walk.* Hence certainly theſe Imployments are named *Callings*, becauſe every Man muſt be *called of God* unto them: He directs Men to them, he inclines them, he enables them for them. Now God calls unto them, 1. *Immediately* by *himſelf:* ſo he called *Adam* to be an *Husbandman*, Gen. 2. 15. *Amos* to be a *Prophet*, Amos 7. 15. *Paul* to be an *Apoſtle*, Acts 9. But this Method he rarely uſeth in theſe latter days. They that will pretend to an *immediate* Calling, muſt produce *extraordinary* Gifts and Qualifications, elſe it is but Conceit and Deluſion. 2. God calls Men *mediately* by *Inſtruments*, ſuch as Parents, Guardians, and in ſome caſes Magiſtrates. By thoſe that have a Right, either by the Law of Nature or Municipal Laws, to diſpoſe of others, God doth as really call to this or that Imployment, as if he did it immediately. For tho the *Lord God*, who hath ſole Right and Authority over all his Creatures, doth never demiſe his *Property* to any other, yet he doth *delegate* Parents, and ſuch Superiors, to act under him, and to diſpoſe thoſe that are under their Care, according to his Will; and he ratifies all that they regularly perform in that behalf. There is beſides, alſo an *inward* Call of God, which conſiſts in Abilities of Body, and Mind,

and Inclinations: of which more hereafter.

2. The *second* thing in the *Description* of a *Particular* Calling, is the *Essence* of it, which is a *settled Imployment in some special Business*. For it is not enough to be doing something sometimes; no Man is so idle, but that he is sometimes doing: but a Calling is some *constant* Business, which fills a Man's time; and it is requisite, that it be a Man's own, his proper Business; for we read of those that did *not work at all*, yet are called *Busy-bodies*, 2 *Thess.* 3. 11. whom the Apostle notes for *disorderly Livers*; that is, they were busy Intermedlers in *others* Affairs, but did not imploy themselves in any constant Business of their own. And 1 *Thess.* 4. 11. he exhorts them to *study to be quiet, and to do their own Business*. For the great Governour of the World hath appointed to every Man his proper Post and Province; and let him be never so active out of his Sphere, he will be at a great loss, if he do not keep his own Vineyard, mind his own Business.

3. The third thing is the *End* of a *Particular* Calling; the *next* End is, a Man's own Good: That *with quietness they work, and eat their own Bread*, 2 *Thess.* 3. 12. A Man's own Bread tasts pleasantly to an ingenious Man, tho never so course. Yea, a Person may design to gain such an Estate by his Calling, that he may live *comfortably*, that he may have whereon to *live*, and wherewith to *give*—— *Let him labour, working with his Hands the thing which is good, that he may have to give to him that needeth*, Ephes. 4. 28. Another *End* is the *Common Good*: For we are

in this World, as the Members are in the Body, where each must be useful for the whole, and where each preserves its self, (it's true) but 'tis with regard to the whole. And therefore it is a brutish Selfishness to design no bodies Good but our own; and that *Proverbial Speech* is very unchristian, if it be understood exclusively, *viz. Every one for himself*: No, as the Community hath need of thee, so thou hast need of the Community. *And the Eye cannot say unto the Hand, I have no need of thee*; nor again, the noble *Head* to the poor *Feet, I have no need of you*; 1 *Cor.* 12. 21. But the *highest End* of all, being understood, tho not exprest in the *Description*, is the *Glory of God*. For, as *of him*, and *through him* are all things; so *to him* must the Glory of *all things* be intended and ascribed, *Rom.* 11. 36. If the honest Tradesman desire a competent Estate, it is that he may live, not to himself, but to the Glory of God; if he get any thing more, his aim is therewith to educate his Children so as they may honour God. In short, as the most religious Actions of an Hypocrite, being trac'd to the utmost, do end in self; so the meanest Labours of a true Christian resolve themselves into the Glory of God. And so much for the *Description* of a *Particular* Calling.

The *Kinds* of Callings are diversified by the different *Objects*, about which they are conversant. For, 1. Some are imployed chiefly about the *Soul*; as *School-masters*, *Tutors* in Arts and Sciences, and particularly *Divines*, which, tho they be often poor Trades, yet are always rich

Callings. 2. Some are imployed only about the *Body*; as *Physicians*, *Chirurgions*, *Apothecaries*, and all that depend on them; tho these oftentimes have fair Opportunities, if withal they have but Hearts to suggest saving Counsel to their Patients Souls. 3. Some Callings are for Man's *Subsistence*; such is the *Husbandman*, and the *Tradesman*: The Husbandman's Calling indeed concerns the Being, and the Tradesman's the Well-being of Man's Life. The Substance and first Principles of our Food and Rayment are conveyed to us by the Care and Labour of the Husbandman; the *Tradesman* moulds and fits them for our immediate Use and Service. 4. Some again are imployed for Man's *Delight* and *Convenience*, as *Musick*, and divers other *Arts*, wherein also several Trades have some Concern. 5. Some Callings there are again, which are conversant about the *Defence* of Mens Bodies and Estates; such as *Souldiers*, and all those Imployments that relate to *Military* Affairs. And lastly, some are imployed for the Publick *Peace* and *Safety* of Mankind, as *Princes* and *Magistrates* of all kinds and degrees; whose Calling also is of God; for there is no Power but of God, the Powers that be are ordained of God; *Rom.* 13. 1.

And here let us make a stand, and behold,

1. The *Folly of Man* in reference to what hath been said: 1. Of those that *mind neither* their *Spiritual* nor *Temporal* Callings. As for their general *Christian Calling*, they were born and bred in it, it is true, and so do profess it; and if they had received their Birth and Education under

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Paganiſm or *Mahumetaniſm*, they had yielded up themſelves to thoſe Religions: For, as they have never ſearched into the Foundations and Reaſons of Chriſtianity, ſo they never ſtudy nor ſet themſelves to the Practice of the great Duties of it; but their whole buſineſs is to pleaſe their *Appetite*, and to promote their *Intereſt* in this World, and do wholly neglect the World to come: A lively Faith, ſound Repentance, conſtant Holineſs, Self-denial, and undiſſembled Love to God and Man, they are Strangers unto; and ſome of them for Temperance, Juſtice, Patience, Friendſhip might go to School to *Heathens*; and have only to ſupport them a Form of Godlineſs, but in the mean while they deny the Power thereof. And the ſame Perſons are equally mindful of any *Temporal Calling*; that is, they no way promote the Good of Mankind; they have Parts, but improve no *Science* with them; have Strength and Health, but uſe no *Art* or Faculty; Talents, but hide them in a Napkin. O how will theſe give account to the Judg of Quick and Dead? Do ye think that he will never reckon with you, becauſe he delays his coming? Or, that he will be put off with the Story of your Extraction or Education? You have Abilities to ridicule Religion, and to do Miſchief; you have Strength enough to drink, to hunt, to whore; ye are only *wiſe to do Evil*, but *to do Good ye have no Knowledg*. Wo to you, if ye reform not; ye have a long Arrear, and he that is gracious, and merciful, and *ſlow to Anger*, yet by *no means will clear the Guilty*: And therefore bethink your ſelves, grant your ſelves but

Leisure to consider what ye have done for God, what for Mankind, and what for your own Souls; and upon a serious Reflection you will find, that ye have been all this while asleep, in a pleasant foolish Dream, and that it is high time to awake to Action and Imployment; who knows but that you may receive *your Penny*, tho you come into the Vineyard at the *eleventh Hour*?

2. Their *Folly* is here taxed, that *neglect either of their Callings.* Perhaps they are very diligent in Reading and Hearing, in Prayer and Fasting, and do run from one Sermon to another all the Week long; but do nothing in any Particular Calling; they serve *God*, but *serve not their Generation by the Will of God*, as *David* did, *Acts* 13. 36. and as they ought to do: But these People live, as if they were all Soul, and no Body; or as if they were born only for themselves, and for no body else. And if some of their Ancestors had taken no more care of them, than they do for Posterity, they must have fasted out of necessity, instead of fasting out of choice. Against such as these, holy *Augustin* wrote a whole *Book* of old; who are but a sort of Secular *Monks* and *Nuns*, that forget the *old Canon*, 2 *Thess.* 3. 10. *That if any* (let them be who, or what they will) *will not work*, (being capable of it) *they should not eat.* On the *other hand*, there are a far greater number, that are very diligent in their worldly Imployments, that rise early, sit up late, and eat the Bread of Care, Labour, and Sorrow, but apparently neglect the Welfare of their Souls, and the Care of the World to come. No labouring to get Knowledg, Faith, or Holi-

ness;

ness; no reading or hearing of God's Word, or Prayer, but only such as is meerly superficial and customary; busy at the Exchange at Noon, but sleepy in their Prayers at Night; exhausting all their Strength and Spirits in their Shops, and quite heartless in their Closets and Families; that live as if they were all Body, and no Soul; or, as if after this short Life, there were not a far longer to come: yea, the very *Sabbath*, that Sacred Day of *Rest*, which should be a *Delight*, is a Grief to them; and in their Hearts they cry, When will it be over, that we may to our worldly Business again? yea, in that very Day, tho the Law doth bind their Hands from Labour, yet their Souls are filled with Cares and Contrivances about temporal things. But why do ye separate those Callings, which God hath joined? what Blessing can you expect upon an Estate that is gain'd without Godliness? or, *What will it profit you to gain the whole World, and lose your own Souls?* You might work hard, and pray hard also: you may gain enough of both Worlds, if you would mind each in its place: whereas if you neglect the main, God may justly, as he hath frequently, rent away the Earthly, and lock'd up the Heavenly Riches, from those who value not a grain of Grace above a world of Gold. Trust him therefore who never deceived you, saying, *Seek first the Kingdom of God, and his Righteousness, and all other things shall be added to you.* Mat. 6. 31.

3. Their *Folly* is manifest, who *respect not the Author of their Callings*, to wit, Almighty God; That seek not his Advice, that mind not his Blessing. It is most certain, that all Persons and Things

Things are governed by the *Providence* of God; that there is nothing so great, nor any thing so small, which is not directed thereby. Now if this be really believed, surely it concerns all Men in their weighty Affairs to have recourse to Him, to consult his Will, and to crave his Blessing; else we neglect him, we make nothing of him; and he may very justly neglect us, and be unconcern'd about our Welfare. Learn of *Abraham*'s Servant, *Gen.* 24. when he went about his Master's Son's Affair; how earnestly he craves the Direction of God in that matter, and how well he sped thereafter. Learn of *Jacob*, *Gen.* 28. when he set forth into the World, how he prays and vows, and how the Lord blest him exceedingly. And that *Apostle* who forbids distracting Care in any matter, commands, that *in every thing, by Prayer and Supplication, with Thanksgiving, we make our Requests known unto God.* Phil. 4. 6. How dare any then chuse their Calling without God's good liking, or rush into it without earnest Prayer? On the other side, With what boldness and chearfulness may one proceed in his Imployment, when he can aver that he was called to it by God himself, who will therefore stand by him, and carry him through it? Prov. 3. 6. *In all thy Ways acknowledge him, and he shall direct thy Steps.*

4. Their *Sin* and *Folly* is no less, that *mistake the Ends of their Calling:* Aiming therein only at their Wealth, Ease, and Honour; and not at the Glory of God and the Publick Good, as well as their own Subsistence. The End is that which enobles or imbases any Action. A right Principle, Rule and End sanctifies every Step and Passage

Paſſage of a Man's Life; but if any of theſe be wanting, the thing is ſpoiled. Grant the Calling to be never ſo lawful, yet if ye imbark in it with an eye only to Self, ye may get Wealth and Honour, but therein you have your Reward. You proceed herein but like prudent *Pagans*, who may be as Induſtrious, as Rich, as Juſt as You; but ye do no way *ſhew forth the Praiſes of him that hath called you out of Darkneſs into his marvellous Light.* The *Motto* of Chriſtians is, Rom. 14. 7, 8. *None of us liveth to himſelf, and no Man dieth to himſelf; but whether we live, we live unto the Lord, &c.* He that liveth only to himſelf, lives like a Beaſt; he that lives to the Publick, lives like a Man; but he that lives alſo to the Lord, lives like a Chriſtian; and that Man ſhall die to the Fruition of that Lord, to whom, and for whom he hath lived.

2. Behold the *Wiſdom of God:* And that,

1. In the *Variety* and Kinds of Callings, ſuited to the various Neceſſities of our Human Life. Hath Man a Soul? there's a Calling provided and ſanctified for the Inſtruction and Salvation thereof. Hath he a Body? there's a Calling fitted for the preſerving and reſtoring the Health of that. And then, his Body muſt have Food and Rayment; how many Callings are ready to prepare theſe? Some for the Head, ſome for the Hands, ſome for the Feet; every Member almoſt hath a Calling to attend it; ſome for Neceſſity, ſome for Delight, all for the Comfort and Welfare of Mankind.

And, 2. The like Wiſdom in *qualifying* and *inclining* ſome to one Imployment, and ſome to another.

ther. One Man shall have a Fancy to travel, to fetch in Materials from abroad; another shall delight in working them up at home; this Man shall have a subtile Head, that a curious Hand, the other a brawny Arm; Skill in one, Strength in another, Prudence and Care in a third, and all for the good of the whole. Just as it is in the *Natural Body*; the wise God hath placed every Part and Organ in its proper Situation, and disposed them for their several Functions, and each is at Ease and Content in its place; even so in the *Body Politick*, the infinite Wisdom and Goodness of God shines forth, in distributing to every Man his Function; and in qualifying and inclining some to one Office, and some to another, for the general good of all. And his Providence is signal, in making Men generally pleas'd with their several Imployments; as it is in *Habitations*, he that lives in the Champian, wonders how the Inhabitant of the barren Mountains can indure it; and he that inhabits a sweet Air, admires how any can live comfortably among the Fens; and yet so it is, each Man is inamoured of the place of his own Birth and Breeding, and sits and sings under his own Roof. And as the most ignoble Parts of Man's Body, do quietly and readily perform their Offices without Discontent or Envy at the rest; so the Divine Providence hath most sweetly temper'd the various Minds of Men, to chuse and use, in this variety of Callings, what is most acceptable to themselves, and useful to the whole. And as any anomalous and useless Part of the Body, would be asham'd (were it capable

ble of Shame,) to adhere to the Body to no end or purpose; so should that Man or Woman be out of Countenance, that is not in some Calling useful to their Generation: Which leads us to the *second* Head of Discourse upon this Subject, which is of the *Necessity* of a *Calling*.

CHAP. II.

Of the Necessity of a Particular Calling.

I Proceed then, in the *second* place, to shew, *That every Man and Woman, that is capable thereof, should have, besides their General and Spiritual, a Particular and Temporal Calling.*

This I prove, 1. From the *Light of Nature*; this teaches us, That every Man must endeavour to live; *that* Sustenance drops not immediately out of the Clouds; *that* it is unreasonable to live upon others; *that* Motion is natural to Mankind, so that if Idleness were enacted by Authority, it is thought very many would pay their Mulct that they might work; *that* Man is not only an active Creature, but he hath Brains and Strength, which were given to no Man to be useless; and the very *Pagans* will addict themselves to some Imployment or other, for their own and others good. Hence *Pharaoh*'s first Question to *Joseph*'s Brethren was, *What is your Occupation?* Gen. 47. 3. This instructed *Jabal* to

teach

teach Muſick, and *Tubal-Cain* to be an Artificer in Braſs and Iron; *Gen.* 4. 21. In a word, God's giving Men Hands as well as Mouths, tells us, that they who eat, ſhould alſo work. And the Inclination and Aptitude to this or that Imployment, which the God of Nature hath put into Men's Minds, if they would obſerve and excite the ſame, is a plain Indication and Proof, that every Man ſhould ſettle himſelf to be ſome way uſeful in the World.

2. From the Light of Scripture. And here we have,

(1.) The Ordinance and Inſtitution of God to *Adam*, both before and after the *Fall*. Before the Fall, when *Adam* was in the State of *Innocence*, yet the Wiſdom of God choſe a Calling for him; Gen. 2. 15. *And the Lord God took the Man, and put him into the Garden of* Eden, *to dreſs it, and to keep it*. He was God's high Steward over all the Earth, and might, if any Man, have lived at Eaſe, yet was obliged to an Imployment. He that was greater, and wiſer, and holier than any of his Off-ſpring, the ſecond *Adam* excepted, muſt have a Calling. Let no Man therefore plead his Birth, Eſtate, his Parts or Graces, to juſtify an idle Life. *After the Fall*; Gen. 3. 19. *In the Sweat of thy Face ſhalt thou eat thy Bread, till thou return unto the Ground*. He muſt into the ſame Calling again, tho he found more Difficulty in it than he had before; as a broken *Tradeſman*, that ſets up again with a leſs Stock, in worſer Times. And having two *Sons*, they were each of them fixt in a Calling;

Gen.

Gen. 4. 2. *Abel* was a Keeper of Sheep, and *Cain* was a Tiller of the Ground. Tho they had the whole World before them, yet they had no *Writ of Eaſe* from a ſettled Imployment.

(2.) We have God's expreſs Command; 1. In the *fourth Commandment, Six days ſhalt thou labour, and do all thy Work*; Exod. 20. 9. This [*Thy Work*] plainly implies, that every Man (for every Commandment is given to every Man) ſhould have his proper Work or Buſineſs, which ſhould ordinarily take up his time from Sabbath to Sabbath; which is further preſt upon all Mankind, from *God's own Example*, verſ. 11. *For in ſix Days the Lord made Heaven and Earth*, which he could have done in ſix Minutes, but choſe to fill every Day with Work, probably for our Inſtruction and Encouragement to the like Diligence. And, 2. We find *Commands* to the ſame purpoſe in the *New-Teſtament*, Epheſ. 4. 28. —*Rather let him labour, working with his Hands the thing that is good*: that is, following ſome honeſt Calling. Yea, the Apoſtle, 2 *Theſſ.* 3. 12. doth *command and exhort by our Lord Jeſus Chriſt, that Men ſhould with Quietneſs* (that is, without diſputing or grudging) *work, and eat their own Bread.* Let all idle and uſeleſs Perſons conſider, how they will anſwer theſe plain Injunctions at their Peril. Add to this the ſharp *Reproofs* we find in *Scripture* upon the Neglecters hereof. When *Hagar*, Gen. 16. 8. had quit her Imployment, the Angel meets her with, *Hagar*, Sarah's *Maid, whence comeſt thou? and whither wilt thou go?* And in the next *Verſe*, ſends her home to her uncomfortable

Calling

Calling again. And the Apostle 2 *Thess.* 3. 11. calls such as *work not at all, disorderly* People, and such as ought to be sharply admonished; yea, *Verse* 6. commands them in the *Name of the Lord Jesus Christ, to withdraw from every such disorderly Person.* So that 'tis no trivial Fault in a Man or Woman to live without a Calling.

(3.) We have in *Scripture* the *Example* of our Saviour himself. When Almighty God has but one Son in the World, he bestowed him in a Calling, he made him a Preacher. And before his entrance upon his Ministerial Imployment, it is highly probable, that he labour'd with his supposed Father *Joseph*, in the Carpenters Trade: for tho in *Matt.* 13. 55. the People stil'd him *the Carpenter's Son*, yea in *Mark* 6. 3. they plainly askid, *Is not this the Carpenter, the Son of Mary?* &c. And if our Saviour *Christ*, in whom the *Fulness of the Godhead dwelt bodily*, stooped to an ordinary Calling, that he might *fulfil all Righteousness*; how dare any that are called by his Name, disdain or refuse some settled Imployment? And we find the Apostles themselves, not only chosen to that glorious Office out of their respective Callings, but even after the Death and Resurrection of Christ, they diligently return'd to the same, until they had their Commission given them to preach the Gospel, as is evident, *John* 21. 2, 3, *&c.* Yea, the Apostle *Paul*, upon occasion, even after his entrance into his Sacred Function, abode and wrought with *Aquila* and *Priscilla* at their Craft, for they were Tent-makers; *Acts* 18. 3.

3. We

3. We have the *Light of Reaſon* to ſtrengthen this Point, *viz.* That every Perſon that is capable, ought to have, beſides their Chriſtian, ſome Particular Temporal Calling. And that,

1. In point of *Juſtice and Equity.* Juſtice (1) to a *Man's Self*; he that is uſeleſs in the World, ſteals from himſelf; and hereupon this Duty falls under the *Eighth Commandment*, which ſaith, *Thou ſhalt not ſteal.* Which condemns all ſuch Omiſſions, as turn to the prejudice of ones ſelf in his outward Eſtate; and certainly an honeſt Diligence in any lawful Calling, with the Bleſſing of God, would greatly encreaſe a ſmall Eſtate, and enable a Man to live more comfortably himſelf, and more uſefully to others.

(2.) *Juſtice* to a *Man's Family* requires it: For, *If any provide not for his own, and eſpecially for thoſe of his own Houſe, he hath denied the Faith, and is worſe than an Infidel.* 1 Tim. 5. 8. So that a Perſon without a Calling, ſo far robs his own Family; for by his Care and Pains they might live more comfortably, and be diſpoſed more happily. And the idle Parent is alſo a ready Copy for the idle Child to write after; till at length, *By much Slothfulneſs the Building decays, and through Idleneſs of the Hands the Houſe droppeth through*; *Eccleſ.* 10. 18. And at laſt, *Drouſineſs covers them all with Rags*; Prov. 23. 21. Whereas the Induſtrious Spinſter *is not afraid of the Snow for her Houſhold*; *for all her Houſhold are clothed with Scarlet. She maketh her ſelf Coverings of Tapiſtry, her Clothing is Silk and Purple*; Prov. 31. 21.

(3.) There is a *Juſtice to the Poor.* And neglect

of a Calling disableth from that. Hence, *Ephes.* 4. 28. *Let him labour —— that he may have to give to him that needeth.* God who hath given to you Eyes, and Hands, and Health, and Stock, intendeth and appointeth you to be helpful to those that have no Eyes, no Strength, no Health, or Ability to work at all. And no Man should murmur at this; seeing it was one of our Saviour's *Proverbs*, recorded, Act. 20. 35. *It is a more blessed thing to give, than to receive.*

(4.) There is *Justice and Equity* in it in respect of the *Publick*; it is good for the *Common-wealth.* And as every Member of the Body is useful to the whole; so should every Person, who is (as before) a Member of the Body Politick, be serviceable to the common Good. No Man should stand like a Cypher in his Generation; but should so imploy himself, that there may be a want of him in the World. How many Trades have been at work to furnish thee out in Meat, Drink, and Cloaths every day? and how unreasonable is it, that thou shouldst make no Returns to them again? That many Rivers should daily empty themselves upon you, and that you should be like a dead Sea without any vent or use to them again? Hence the Apostle gives this Order: *Tit.* 3. 14. *And let ours also learn to maintain good Works* [or, as the Margin, *profess honest Trades*] *for necessary uses, that they be not unfruitful.* The very *Bees* will drive out the *Drones* from their little Common-wealth. Indeed he deserves not the *Protection*, that adds not to the *Welfare* of the Publick.

2. The other *Reason* for every ones engagement

ment in a *Calling* is in reſpect of *Safety*, and that, (1.) From *Sin*. For he that is fully imployed, hath not that leiſure to ſin that others have. *Non vacat*, hinders more than *non licet*. *I have no leiſure*, reſtrains more than *I have no leave*. Satan with his Temptations hath a fair Mark at a Man that is unimployed; as a Fowler hath at the Fowl that is ſitting ſtill: whereas the buſy Man, as the Fowl upon the Wing, eſcapes many a Snare. 1 Tim. 5. 13. *And not only idle, but Tatlers alſo, and Buſybodies.* It's a rare thing to be meerly idle and no worſe: an idle Head hath uſually a buſy Tongue; and he that doth not what he ought, will commonly be ſpeaking what he ought not. Hence S. *Auguſtin*'s Wiſh upon thoſe words in *Timothy*, Would to God, that they who hold ſtill their Hands, would hold their Tongues alſo! And ſpends a whole Book to ſhew the Sin and Miſchief of an *Idle Life*.

(2.) There is *Safety from Danger*: For as he that is without a Calling, is liable to Satan's *Temptation*, ſo alſo is he from under God's *Protection*. His Angels have a Charge to keep us, but it is only *in thoſe ways* which the Lord appoints to us. *Pſal.* 91. 11. Every thing is ſafeſt in its place. If a Croſs do befall a Man in his Place and Calling, he hath Comfort in it; whereas thoſe Diſaſters which meet with a Perſon that is not imployed, or ill imployed, have a double weight. Famous is that Inſtance of *Jonah*; he had a noble Calling tendred him, but he had no Mind on't, and away he flees: but a dreadful Tempeſt meets him, the Ship could not bear ſuch a ſinful Weight, and you know that never Man had ſuch a fair eſcape

as he had. Whereas *Elijah* and other Prophets were wonderfully ſaved from Dangers *in* their Calling, but no body is ſafe *out* of theirs. If Satan find a Man on his Ground, without God's great Mercy, he will do him a Miſchief. And this you ſee is evident from the *Light of Nature*, of *Scripture*, and of *Reaſon*, that every Man ſhould imploy himſelf in a Calling.

I can imagine but *Two Objections* againſt this Aſſertion. The firſt is, *I have no need of a Calling, I can live without it.*

Anſw. 1. Tho you have no Outward Neceſſity to inforce you to take up a Calling, yet it may be neceſſary for you, in reſpect of your *Soul*, to prevent the Corruptions that are apt to breed there. The ſtanding Pool is prone to Putrefaction; and it were better to *beat down the Body, and to keep it in ſubjection* by a laborious Calling, than through Luxury to become a *Caſt-away*.

2. Tho you have no need of a Calling in reſpect of *your ſelves*, yet it may be uſeful to *others*. If you have no Kindred that need your help, yet the Poor you have always with you: and you heard even now the Apoſtle appointing Men to work, that they might have to ſupply thoſe that need.

3. Tho you have no need of a Calling, yet there is a neceſſity upon you by reaſon of *God's Command* before mention'd, that God who beſt knows what is fit and needful for all his Creatures. The Apoſtle *Paul* had no need to preach, in point of Livelihood; yet upon this very account he ſays, *A Neceſſity is laid upon me, yea, woe unto me, if I preach not the Goſpel.* So, tho you have no need of the World, yet the World hath need

need of you; and therefore, *why ſtand ye all the day idle? go ye alſo into the Vineyard.*

The other *Objection* is, *I have no Ability*, or *Capacity for a Calling.* One is ſickly, another lame, another old, another blind, and what can ſuch as theſe do with a Calling?

Anſw. 1. If by any of theſe Infirmities, you are wholly diſabled, then God himſelf releaſes you; and you have time to bewail your Neglects and Loſs of Opportunities heretofore; and a fit occaſion to exerciſe both your Truſt in the Providence of God, and your Patience under his heavy Hand. Time was, you could have done ſomething if you would, and now you would be doing if you could.

2. You ſhould bewail your preſent Unuſefulneſs as a ſore Affliction, and alſo the Sins that have brought it upon you; and endeavour to imploy your ſelves ſome way, as far as poſſibly you can. None, except ſuch as are under acute Sickneſs or Pain, but might be doing ſomething for their own or others Good: and a willing Mind would break through ſmall, yea, great Difficulties, rather than ſit and ſignify nothing in the World. And ſo much for the Proof of this *Propoſition* about the *Neceſſity* of a *Calling*, which may be improved,

1. By way of *Conviction* and *Reproof* of *three* ſorts of guilty *Perſons*:

(1.) Of the *Begging Friars*, and ſuch *Monks* as live only to themſelves, and to their formal Devotion; but do imploy themſelves in no one thing to further their own Subſiſtence, or the Good of Mankind. Some ſuch ſprang up of old, who us'd

to plead the Sixth of *Matthew* againſt all worldly Care and Labour; and who interpreted that of the Apoſtle, 2 *Theſſ.* 3. 10. *If any Man will not work, neither let him eat*, of ſpiritual Work and Labour: Which the Learned *Auguſtin* largely confutes by the *Context*. But what would he have ſaid, if he had liv'd to ſee ſuch ſwarms of Drones, dividing their time between a *dull Chappel* and a *warm Refectory*, covering a Life of Senſe with a Vizor of Religion? At the firſt, theſe People both pray'd hard, and labour'd hard, and not only maintain'd themſelves, but help'd the Poor; but they are ſince degenerated into a publick Grievance. And yet they have the Confidence to boaſt of this their Courſe as a *State of Perfection*, which in very deed, as to the Worthineſs of it, falls ſhort of the pooreſt Cobler, for his is a Calling of God, and their's is none.

(2.) This meets with *Idle Beggars:* A ſort of People that live *without Law*, and *without Goſpel*; that are neither uſeful to the Publick Good, nor careful of their own; but be like Wens upon the Body Politick, and Sinks of all Uncleanneſs. Happy for them, if fewer People ſpent their fooliſh Pity upon their Bodies, and if more ſhew'd ſome wiſe Compaſſion upon their Souls. If they be any ways able, doubtleſs they ſhould be imploy'd; if they be altogether impotent, certainly they ſhould be pitied and maintain'd: but in the mean time they are wholly neglected by the Church, and the excellent Laws in force for their reclaiming, are generally diſuſed by the Common-wealth.

(3.) This

(3.) This reaches all *lazy Chriſtians*, of what Rank and Quality ſoever: That live like the *Leviathan* in the Sea, as if made *only to play therein*: what Account can you give at Night to your own Conſciences? What Account can you give at laſt unto the great God? He that hath lent you Talents, hath alſo ſaid, *Occupy till I come*; *Luke* 19. 13. Your Strength is a Talent, your Parts are Talents, and ſo is your Time: How is it that ye ſtand all the day idle? Why do you like thoſe vain *Athenians*, *who ſpent their time in nothing elſe, but either to tell or hear ſome new thing?* Acts 17. 21. What is Mankind the better for you? What Gap do you ſtop? Or, what miſs will there be of you from off the Earth? You are like Miniſters *ſine Titulo*, like wandring Stars that move in no proper Orb, to whom is reſerved (if ye reform not) the Blackneſs of Darkneſs for ever. *Object.* Yea, but we do ſome good, this way and that. *Anſw.* Ay, but are you in a Calling? hath God called you to this lazy Life that you live? Nothing will paſs in any Man's Accounts, except it be done in the way of his Calling. *Object.* The truth is, I cannot work, as that ſorry *Steward* ſaid, *Luke* 16. 3. *I cannot dig, to beg I am aſhamed.* *Anſw.* I take not upon me to be Judg of Men's Capacities or Abilities; but are you fit for nothing? have ye neither Nerves nor Brains? God is too wiſe and good to make any Man wholly unprofitable. Do not you render your ſelves uſeleſs, leſt ye be dealt with like *unſavoury Salt*, which being good for nothing, *is caſt out and trodden under Foot of Men.* *Object.* I cannot attain any Calling, I would be in

an Imployment, but cannot meet with any. *Anſw.* 1. See that this Diſappointment be not a juſt Judgment of God upon you for your Negligence heretofore. Perhaps you have been unfaithful, or unthankful in your former Station; and therefore God now juſtly keeps you out of his Service, and you are to be readmitted only upon your ſound Repentance. 2. See that Pride or Sloth be not *now* the true Hinderance: Your Purſe is too low for an high Imployment, and your Spirit too high for a low one. Or, it may be, you would have a Livelihood without any Labour; you would injoy Plenty, but would take no Pains: whereas you ſhould reſign your ſelves to *God's Diſpoſal*, and be contented to be an Hand, yea, a Finger, yea, a Toe in the Body, rather than to be an Excreſcence and no uſeful Part of it. If they who make theſe Excuſes, did want Bread, and Friends to ſupply them, they would ſoon throw away theſe Crutches, theſe lame Excuſes, and fall to work.

2. By way of *Counſel* and *Exhortation*:

(1.) To *Parents*. Educate your Children for Callings, diſpoſe them into ſome honeſt Calling. *Iſaac* was a great Man, yet he diſpoſed his Sons, *Jacob* and *Eſau*, into ſeveral Callings. Our *Kings* themſelves diſdain not to be liſted in ſome of the *Trading Companies* of the *Great City*. So was King *James* of the *Cloth-workers*, King *Charles* I. of the *Merchant-Taylors*, and King *Charles* II. of the *Grocer's* Company. The *Turkiſh Emperor* hath ever ſome *manual Occupation*, wherein he imploys himſelf. Why then ſhould any of you neglect, or ſcorn to ſettle your Children in ſome fix'd

fix'd Imployment? Otherwiſe the Eſtates you leave them, will prove Fewel only that will feed their Luſt, and at laſt conſume them. And you of the *poorer* ſort, who plead your Poverty in bar to this Command, do your Children an irreparable Injury, you betray your Truſt, and implicitly direct them the way to the Gallows; whereas by placing them in ſome honeſt Calling, they might come, as many have done, to be excellent Inſtruments in the Church or State, and great Comforts to all their Friends.

(2.) To *Children* and *Youths*. Get into Callings, as you tender your own Happineſs here and hereafter. Rouſe up your ſlothful Spirits; imagine not that ſuch noble Souls were given you for ſuch worthleſs Lives; mind your Books, and then you will be fit for ſomething. Importune your Parents to put you into a Way; conſume not your greener Years in Sports and Trifles. Idleneſs is ſweet, but the Bread of Idleneſs hath no Taſte: Your Time waſts, and Opportuities are loſing all this while. Others will ſtep before you into thoſe Profeſſions which would inrich and adorn you. In your Races, he that ſtays a little behind, will hardly recover his loſt Ground: Every thing is reſtleſs till it be in its place. He that is out of a Calling, is out of place. Therefore up and be doing, and the Lord be with you: Yet make not more haſte than good ſpeed; for tho you ſhould be reſolute to have a Calling, yet you ſhould take good Advice about the *Choice* of your Calling, which leads into the third thing to be handled, which is about the *Choice of a Calling*.

CHAP.

CHAP. III.

Of the Choice of a Calling.

THE *third* thing then to be handled, is about the *Choice of a Calling*; which commonly belongs to *Parents* or *Guardians*, not excluding the *Inclination* of the Party to be diſpos'd, who muſt ſpend his Life in it.

And here both muſt agree to chuſe;

Firſt; A *Calling* that is *lawful*: For God calls us to no other, neither can we expect his Bleſſing in any other: Nay, every Minute we ſpend in any other, we offend and provoke God; and whatever Riches or Honour we purchaſe therein, comes with his Anger and Curſe; which very often cleaves to *Poſterity* that do inherit them. How then may we know a lawful Calling?

A lawful Calling is that which ſome way tends to the Glory of God, and conſequently doth ſome way further the true Happineſs of Mankind, either Temporal, Spiritual, or Eternal. If the Calling do thus tend to the good of Mankind, it undoubtedly pleaſeth and glorifieth God: Demonſtrate therefore the latter, and then you conclude the former. For our infinitely *good God* hath inſtituted no Calling, but what is for his Creatures good. From the Chief Good nothing but Good can come. Far ſooner may the Sun dart down Clouds and Darkneſs,

Darkneſs, than the Holy God appoint, or call any Man to a miſchievous Imployment. Not that every Calling promotes the Happineſs of every *Individual*; but it muſt be either for the *particular* or *general* Good. And ſo the very publick *Executioner*, that takes away Mens Lives, yet is a Calling for the Publick-Good. Yea, it muſt tend to the *real* Happineſs of Mankind; and this reſpects both Soul and Body, and comprehends both the Life that now is, and that which is to come. So that any Calling that doth really miniſter to the Health of the Body, to Man's comfortable Subſiſtence, to his lawful Pleaſure and Delight, to his Honour and Reputation, to his Defence and Safety, is a lawful Calling. Again, any Calling that ſerves for the inlightning of Man's Mind, for the refreſhing of his Spirits, for the reſtoring the Decays of his Faculties, for the increaſe of Knowledg in the Word or Works of God, is a lawful Calling. And then, doubtleſs, that Calling which directly tends to reconcile Man to God, to reſtore the Image of God in him, to direct a Man how to conquer his Luſts and Paſſions, to guide his Life in true Piety and Vertue; and laſtly, how to attain eternal Felicity, is a lawful and noble Calling. All and every of theſe Callings are juſtified by that of the *Apoſtle*, Tit. 3. 14. *And let ours alſo learn to maintain good Works for neceſſary uſes, that they may not be unfruitful.*

And on the other ſide, we may hereby diſcern which are *unlawful Callings.*

Namely, 1. Such as directly tend to God's *Diſhonour*; as the Craft of *Demetrius*, that conſiſted

sisted in making Silver Shrines for an *Idol*, Acts 19. 24. And those curious or *magical* Arts mentioned *Vers.* 19. of that *Chapter*. I say, which have this explicite and *plain* Tendency; for otherwise a Man may be innocently imployed in those things, which others may wickedly abuse; as may be instanced in most Callings in the World.

So, 2. Such Callings as directly tend to the *hurt of Man*, either in Body, Soul, Estate, or any way else; these are unlawful Callings, and were never appointed by God, who is Holiness and Goodness it self. Such are all *Knights of the Post*, *Bawds*, *Cheats*, *Ballad-makers*, meer *Gamesters*, and in the Judgment of the Ancient Church, *Stage-players*. These, and such like, are not lawful for a Christian, who hath renounc'd the World, the Flesh, and the Devil, and is devoted to the Service of an holy God. And they that are fondest of them, and gain most by them, will reap no Fruit in the Issue from them, but *Shame*, if they repent; and *Death*, if they do not.

Let every one therefore consider well, Is this Calling which I am choosing lawful in it self? Is the Implovment such as to be made a Calling of? will it bring Glory to God? will it not only be beneficial to my self, but useful to the Common-wealth? Will it consist with the Welfare of my Soul? with the indispensable Service, which I owe to my Maker? Will it necessitate me to omit the Worship of God, and to live as if all days were alike? Nay, if it may not some way promote the Glory of God, and others Good as well as my own, it is not a lawful Calling.

Secondly;

Secondly; You are to chuſe a Calling that is *Fit*: As the *Apoſtle* in another caſe concludes, *All things are lawful for me, but all things are not expedient*: So here, every lawful Calling is not fit for every Man. And it is evident, that Raſhneſs and neglect of due Care in this matter, proves the Ruin of many a tender Plant, and alſo a publick Miſchief. For hence it comes to paſs, that ſome *Youths* have Capacities above their mean Callings, and ſo are not content in them, are ready to ſcorn them, and invade others that are above them. And *others* have Callings above their Capacities, wherein they do but bungle for a time, and then are diſcouraged; and if they obtain any *Office* in Church or State, prove Burdens and Miſchiefs to the Publick. The Country-man might learn this in his own Farm: every Ground will not bear every Grain, and therefore he doth wiſely diſpoſe of each Grain ſutably to his Ground, leſt he reap nothing but Sorrow for his Harveſt. And ſhould not Parents take more care of their dear Children, who are not committed to a Calling for a Year, but for term of Life? To find out a fit Calling then, you muſt conſult;

1. *A Perſon's Education.* A genteel or liberal Education directs to ſuch a kind of Calling, if other Requiſites do concur: and a plain ruſtick Imployment may well fit ſuch an Education. It is manifeſt, how difficultly a Perſon that hath been brought up in Learning and other Accompliſhments, can ſtoop to ſervile and low Imployments: a great deal of Wiſdom and Humility will be ſpent

to

to make that Man easy in his Calling. That of the *Apostle* is a Mystery, *Let the Rich rejoyce that he is made low*; Jam. 1. 10. Tho it be easier to descend than to ascend in local Motion; yet on the contrary, it is an harder Lesson to descend lower, than to get up higher in Worldly Estimation or Imployment. And then, he that hath been tenderly educated, should not be settled under too much Severity; lest such *new Wine* being put into *old Bottles*, both be spilt and lost. But you should chuse such a Calling as will bear some Proportion and Sutableness to your Education.

2. You must consider their *Abilities*; and that both of *Mind* and *Body*.

(1.) For the *Mind*. Never thrust one of a dull Capacity, brittle Memory, shallow Judgment, or ungovernable Passions into an ingenious, especially into a religious Profession; for as such will disgrace the Imployment, so they will disgrace and expose themselves. They will be but like the *Ass* in the *Fable*, the more derided for her costly Trappings. You may *object*, that some of mean Abilities have proved very useful in Church and State. But as that seldom falls out, so the Wisdom and Goodness of God will not justify Men's Folly in such prepostrous Disposals. For God may do what *he will*, but we must do what *we ought*; and that is, to fit the Means to the End, and for an ingenious Calling, chuse out an ingenious Person. And so on the other side, it is great Pity to cramp one of great Parts into a sordid Imployment: it is like thrusting one to the Oars, that might serve at the Helm. God by giving to some pregnant

pregnant and excellent Parts, doth tacitly appoint them to Professions suitable thereunto; his way of calling Men (*now*) is not by *audible Words*, but by bestowing *real Gifts*.

(2.) *For the Body:* A robust and healthy Constitution, where Gifts of the Mind are more sparing, is fittest for a laborious Calling; as a heavy Burden sits best on Strong Shoulders: whereas those of weaker Complexions, must be fitted with more easy Imployments. As we see the wise God doth usually call forth his strongest and hardiest Servants to the most difficult Services and Sufferings; and on the other side, *he gently leads those that are with young*. And his Providence hath so ordered it, that there is as great a Variety of *Callings*, as there are of *Dispositions*, that every one might have an Imployment proper and suitable for him. *Parents* therefore and *Schoolmasters* should consult together, who joyntly may fully discover the Abilities of such as are to be disposed, that they may not be ingaged in Matters either too high or too low for them.

3. You must consult their *Inclinations*; which if they be vehement, and especially well-grounded, are a great Indication, (if other Requisites do concur) to the Disposers of Youth, of their fitness for an Imployment. For sometimes the *Constitution* doth strongly bias Persons to this or that sort of Business, and accordingly doth greatly dispose them thereunto. So that one that is unwillingly fix'd in a Calling, seldom thrives well in it; whether it be from that natural Abhorrence of any Force offered to the Will; or that the Inclination doth also facilitate and greatly

ly assist in any matter. And therefore it concerns *Parents* to taste the Option of their Children; and if they find it is not rational or fit, then to use all due means to conduct and regulate their Desires to that which is expedient. For as in the case of *Marriage*, tho no discreet Parent will impose a Yoke-fellow upon their Child; yet they may muster up all the fit Arguments they can, to induce them to a good Choice: So here is room for the Parent's Reasons, as well as for the Child's Inclination; and every dutiful Child will give a great Deference to the Judgment of a wise and loving Parent.

But now if these *three* Ingredients of *Fitness* do not concur, or if they clash one with another, how shall a right Choice be made? For *Example*, if a Person hath had an Education for a nobler Calling, but neither his Abilities nor Inclination are agreeable thereto; Or, if his Inclination to a Calling be strong, and his Abilities weak: Or, if his Parts be sufficient, and yet he hath no Disposition to it. In all these Cases, every Man should study to find out God's Will, where his Call lies; and he ought to conform himself thereunto without any hesitation or disputing. Now *Abilities* are the most signal Testimony of God's Will in this Case. A Man may have been unhappy in his Education, a Man may be humoursom in his Inclinations; but a Man's present Parts or Gifts do most unquestionably determine what he is fit for: But here, All Persons, especially Young Persons, are not competent Judges of their own Abilities; and therefore it is their Wisdom

and

and their Duty to be concluded by the Advice of their Faithful Friends and Relations, who moſt commonly are the fitteſt Judges, in what Caſes Education, Abilities, and Inclinations ſhall, when they concur not, give place to one another. And let theſe ever conſult with the *Wiſeſt of the Calling* which they are about, who can beſt acquaint them with the Fitneſs of it: And above all Addreſs muſt be made unto God by earneſt Prayer, to direct and incline to what is beſt. For if God ſhould *chuſe our Inheritance for us*, Pſal. 47.4. Then ſurely it's beſt that he chuſe our Calling for us; and doubtleſs the great matter to be inquired into and regarded in this Affair, is, to know in what Imployment God would have us to be; for there we ſhall be ſure to have his Bleſſing which is *all in all*.

Finally, it were alſo adviſable, that you chuſe a *Calling*, that is *ſafe*, *uſeful*, and *attainable* by ordinary means: *Safe*, that is chiefly in reſpect of the *Soul*; for ſome Callings there be, that are ſufficiently gainful, and perhaps in themſelves ſimply lawful (ſuch as the Retailers of Wine and Ale, *&c.*) which yet are attended with ſuch Temptations as are not eaſily avoided. His Grace muſt be ſtrong that lives innocently in them. What wiſe Parent will place his Child in the brink of a Precipice?

And then *uſeful*: For every one ſhould deſire to be as uſeful to the World as he can: Now ſome Callings there be, wherein a Man may get Riches abundantly for himſelf; but, in the way of his Calling at leaſt, he doth little good to Men's Souls or Bodies. It is very deſirable to a

good Man to do as much Good as he can; and a kind of *Penance*, to spend the Substance of his Life in an Imployment about Trifles; but this, if the Heart and Ends be holy, may be lawful enough, tho not so expedient, or not so comfortable. Unsafe Callings may be needful, and some less useful Professions may be lawful, and therefore (herein) I would not impose upon the Conscience, but only direct to the best.

And then, lastly, *attainable*, that is, by just and honest means. For if it be never so lawful and fit in it self, yet if it be out of your reach, or if it be in others Disposal, it were Folly in you to chuse it. For Example, it were a ridiculous thing for a poor Country-Lad to chuse the Calling of a *Turkie*-Merchant, which is out of his reach, or of a Judg, which is in the King's Disposal. But whoso is about to chuse a Calling, let him sit down first, and count the Cost, let him consider, whether he have Means proportionable to the End; whether with God's ordinary Blessing, he be able to deal with it; whether his Head be strong enough to overcome the things to be learn'd, and his Heart strong enough to undergo the things to be born, for the attaining of it; lest *haply after he hath laid the Foundation, and is not able to finish it, all that behold it, begin to mock him, saying, This Man began to build, and was not able to finish.* Notwithstanding, if a Person be capable of sundry Callings of a different Excellency, it is his Wisdom and Duty to chuse the best, wherein he may most eminently serve God, and his Generation.

And

And from this Head about the *Choice of a Calling*, I infer the neceſſity of *Deliberation*, in order to ſuch *Election*. God hath given to Man *Reaſon* for this uſe; that he ſhould firſt *conſider*, then *chuſe*, then *put in Execution*; and it is a prepoſterous and brutiſh thing to fix, or fall upon any weighty Buſineſs, ſuch as a Calling or Condition of Life, without a careful pondering it in the Ballance of ſound Reaſon. It is enough for a Bowl to go according to its Biaſs, or for a Beaſt to follow its Fancy and Appetite; and yet many chuſe no better a Guide to themſelves in this matter. They fancy ſuch a Courſe of Life, but can give no ſolid Reaſon why or wherefore, and it thrives accordingly with them. They promiſe themſelves Eaſe and Honour by the Miniſtry, and meeting with neither, are ſick of it. They fancy wonderful Gain, or Delight in other Callings, and being diſappointed, are weary of them; and this befals them for want of *Deliberation*.

You ſhould therefore conſult (as is ſaid) grave and wiſe Men, Men of Experience and Fidelity, and ſteer your Courſe by their Advice; let Judgment and not Fancy determine your Reſolutions. So you will bid faireſt for good Succeſs therein; or, if the Event anſwer not your Expectations, you will have this ſolid Comfort, that you were not ruined by your own Raſhneſs. Conſider therefore, Is it lawful to follow ſuch a Calling? am I qualified for it? have I Wit, Strength, Patience; yea, and Stock to manage it? For, as good Dr. *Harris* wiſely told his Children, *A rich Cobler is better than a poor Merchant*. Herein let

your Parents, Guardians, and Teachers aſſiſt you with their Judgments; for *every purpoſe is eſtabliſhed by Counſel, and in the multitude of Counſellors is Wiſdom*; Prov. 20. 18. It's better to loſe two or three Months of your Time in conſidering, than two or three Years afterwards in repenting when it is too late. Your Friends that were alive to adviſe you before, may be dead when they ſhould aſſiſt you after you have miſcarried; and thoſe that would pity a *Man of Conduct* in his Diſtreſs, will neglect a *Man of Humour*.

But generally this Care lies on *Parents*, who are ſolicitous enough in this Affair; unleſs they be ſurpriz'd and deceiv'd by the Flatteries or Folly of ſome *unfaithful Friends*, that abuſe their Ignorance and Credulity, and ſo will rather ſerve the Neceſſity of a Correſpondent or Cuſtomer, than ſtudy the Welfare of the Perſon to be diſpoſed. In all ſuch Caſes, it is better to have no Friend than a falſe Friend. And therefore above all, and before all, and after all, crave the Direction of the *only wiſe God*, who hath promiſed to be found of them that ſincerely ſeek him; and who will by one means or other, ſometimes by Perſons and Means unknown to you and unthought of, guide you into the Way which he ſhall chuſe; and then hoiſt up your Sails and launch forth into your Buſineſs chearfully. And this may ſuffice concerning the *Choice of a Calling*, which is the *third* thing to be handled in this *Subject*.

CHAP.

CHAP. IV.

Concerning the right Entrance into a Calling.

I Come now, in the *fourth* place, to speak of the *right Entrance into a Calling*, when you have made a discreet Choice. For in all matters, a right beginning is half the Business done; and he that misses his way at setting out, strays still further to the end of his Journey. We may justly impute the Miscarriage of thousands to their rash Atheistical Entrance into their Callings. How many go to the *Universities*, and to *Trades* without any Sense of Religion, of their Duty, of their Dangers, and the Temptations that are before them? And being thus unarm'd, are soon surpriz'd with Temptations, and blown up to the Grief of their Friends, and their own Ruine. It's true, the most hopeful beginning may end sadly, but what End then may we expect from a careless Entrance?

Let all Persons then at their first starting out, be careful,

First; To have *right Ends*: for the End (as I said before) either enobles or debases the Action. Tho a good End will not *justify* a bad Action, yet it will *sanctify* a good one: And on the contrary, a base, a worldly, a wicked End will vilify

vilify the holiest Action in the World. Now the Ends you should aim at in every *Particular Calling* are, as you heard in the *Description*, these *three.*

First, and chiefly, *the Glory of God.* Reckon upon this, that you were made, redeem'd, called, and kept meerly to the end, that you might glorify your Maker. Now as every Pin and Nail in the Building, how obscure soever, concurs to the Beauty and Strength of the Work, and consequently to the Credit of the Workman; even so every Calling, how mean soever it is, contributes to the Honour of the great Housholder, the Maker of Heaven and Earth. Keep therefore the Honour of God in your Eye; and then, tho you may be disappointed in your inferiour Ends, as Riches and Splendor, yet you will attain your great and noble End, which is best of all. That is an undoubted comprehensive *Rule*, 1 Cor. 10. 31. *Whether ye eat or drink, or whatsoever you do, do all to the Glory of God.* Conclude thus with thy self, that since the *Lord made all things for himself*, I will make it make it my Design, and count it my Honour, to glorify this good God in that course of Life I am entring upon. And assure your selves, that the more sincerely solicitous you are for his Glory, the more careful and provident he will be for your Welfare and Happiness; for it is a tried Truth, *Those that honour me, I will honour, and they that despise me, shall be lightly esteemed*; 1 Sam. 2. 30.

A *second* thing ye should aim at, is the *Common Good.* This thing is generally far enough from young Peoples Thoughts; their narrow Spirits mind

mind it not. Their Eye is fixt upon a Livelihood for themselves, let the Publick sink or swim. But this Temper results from the Depravation of our Nature, and the very *Heathens* have determin'd, that the Common should always be prefer'd to ones Private Good. And we see in the Body Natural, which is a lively Resemblance of the Body Politick, the Hand, in case of any attempt upon the Head, or Heart, or Life will venture it self; and will chuse to be wounded, and, in case of Gangrens, to be cut off, to preserve the whole. Conclude then thus with thy self, I am a poor inconsiderable Creature, and tho I am oblig'd to endeavour to maintain my Life for the Service of my Maker; yet my Business and Ambition shall be, rather to be an useful Member to the *Country* that nourisheth me, to promote the Good of Mankind, than only or chiefly to build my Nest on high, and load my self with thick Clay. And you may be sure, that if you contrive and consult the Publick Good, the Publick will be interessed in your Welfare; and *he that watereth, shall be watered himself.*

And then, *thirdly*; You may and ought in the *Entrance* into *your Calling*, to aim at *your own Good*; Temporal, Spiritual, and Eternal. You may desire the obtaining of a Competence in this World; this is justified by the Light of Nature, and commanded in the *Eight* Commandment; yea (as hath been said) you may aim at a comfortable and plentiful Provision, (if it please God) not thereby the more to satisfy your Appetite, nor to gratify an ambitious Humour; but that you

you may do the more Good, not only to your Friends; but to God's Friends, the Poor. But you ſhould have a more ſpecial Eye at your Spiritual and Eternal Good. For as there is a Natural, ſo there is a Spiritual Life, and you ſhould chuſe to be placed where this noble inward Life may be nouriſhed, where the true God is truly worſhipped, where his Day is ſtrictly kept, where you may be under a wholeſome Reſtraint; and in ſhort, where you may learn the Trade of true Godlineſs, and both how to live in this World, and in the World to come.

Secondly; For the happy *Entrance into a Calling*, you muſt be ſped with *due Qualifications* for it. And they are eſpecially *Knowledg* in the Head, and *Grace* in the Heart.

1. *Knowledg*. And for the meaneſt Trade;

(1.) You ſhould know *how to read and write*. Reading is both neceſſary for your Spiritual and Temporal Calling: Thereby you are inabled to read God's Word and other good Books, which ſhould be to you both Food and Recreation. Thereby you may get Knowledg by the Fire ſide, and receive that ſacred Warmth into your Heart, which will be helpful to you for every good Word and Work. Particularly, thereby you will injoy ſweet Company on the *Lord's-Day*, when you muſt not work, and ſhould not play. *Both* theſe are alſo very neceſſary in your *Temporal* Affairs; in ſo much that he who is unaccompliſhed with them, is ſcarce to be reckoned among rational Creatures, is unable to convey his Mind with any certainty to his diſtant Friends, to underſtand their Minds or Deſires, but by Aſſiſtance

Aſſiſtance from others. He is unable to take or keep any juſt Account of his own Affairs, of the Encreaſe or Decay of his Eſtate; much leſs can he be uſeful to others, which is always a comfortable thing, and ſometimes beneficial. *And the Book is delivered to him that is not learned, ſaying, Read this, I pray thee: And he ſaith, I am not learned.* Iſa. 29. 12. A ſad Anſwer. But if you are deſigned for *higher Callings*, a ſutable meaſure of Learning is requiſit, according to the Quality of the Imployment you chuſe: rather always ſtoring your ſelf with ſome Grains too much, than too little for any of them: For in moſt Callings, your Learning will ſuffer Loſs, either through want of *Liſt*, or want of *Leiſure*.

(2.) You ſhould be well vers'd in the *Principles of Religion.* Theſe are the Ballaſt which muſt keep you ſteady in the various Aſſaults your Faith may meet with, in your Chriſtian Courſe. An uncatechiz'd Head, and an unſanctified Heart are liable to all manner of Temptations. Think it no Burden therefore to learn your *Catechiſm*, and carry it not only in your Trunk, but in your Head, into your Calling, and look it often over alone, if ſo be it your Superiours do neglect to examine you therein. That Neglect in Publick and Private is ſuch, as ſadly threatens the Vitals of our Religion. The *Jeſuits* confeſs, that by catechiſing we did ſpread and fix the Reformation; we had need be careful leſt we drop it by the Neglect thereof; and therefore though you may, by good Advice, carry other good Books with you, and ſometimes read them; yet the way to be a ſettled and conſcionable Chriſtian, is to converſe

verse much with the Principles of Religion; which well digested, breed the purest Blood in the Heart, and produce the most savoury Fruit in the Life and Conversation.

(3.) You must carry with you *a Capacity for the Calling* you undertake. Then you will go on smoothly with it, and what ever Difficulty is therein, will be compensated with the Delight that will attend it. He that attempts a Calling without a Capacity for it, loses his Time, frets his Instructors, and blunts those Spirits which might be sufficient for another Imployment. Tutors and Masters therefore should very carefully observe the Capacities of *Candidates* during their time of Probation, and faithfully represent them to those who have intrusted them; otherwise they will injure both the Parents, the Children, and themselves.

2. The *other* necessary *Qualification* for a good *Entrance into a Calling*, is *Grace in the Heart*. When the Heart is sanctified, and sincerely devoted unto God, then he will preserve you, teach you, and bless you; he will interess himself in all your Concerns, supply the Absence of Parents, support you under any Difficulties, or Severities you may meet with, and crown your Endeavours with a prosperous Success, so far as it is good for you. O Sirs, it is as much a Man's Interest, as his Duty, to be holy; yea, and to begin betimes; otherwise you may fall into such Snares and Temptations in your Youth, of which you may never be cur'd while you live. And indeed it is scarce possible for a young Man or Woman, in this wicked World, and in that slippery

Age,

Age, to escape the Contagion of evil Company, without a Principle of saving Grace.

More particularly, I commend to you these *two*:

1. *Humility.* When you are going into a Calling, the best and fittest Garment you can go in, is to be *clothed with Humility*. An humble Heart within, accounting others better than your self, not reckoning your self too great, or too good for any honest Imployment; and shewing its self in a modest and respectful Carriage and Behaviour, will make God and Man to be in love with you: *A meek and quiet Spirit is in the sight of the Lord of great Price.* This will make you content in your Condition. This Work and this Fare, tho it may be hard, yet, saith the humble Soul, it is rather too good for me: The Neglects, yea the Contempts cast upon me, alas they are nothing to what I deserve. What care I for fine Cloths, or any great Respect, that am conscious of my own Unworthiness? This *Grace* will make you ready to be commanded, easy to be pleased, hard to be provoked, and generally to be beloved. Yea every one will heap Respect on him that flees it, and will honour those that are mortified to Honour. Whereas, carry what Parts, Education, or Accomplishments you will into your new Calling, yet if you carry a proud Heart with you, you will neither be acceptable to others, nor easy to your selves. You'l be disputing when you should obey, you'l be fretting when you should submit, envying whom you should respect, disdaining whom you should cherish, and justling with those Equals whom you should imbrace.

Every

Every Task will be too hard, every Reproof too galling, every Hour a Year till ye be at liberty; and then you will carry your Chain with you: for he can never be at liberty, that is a Slave to his Pride and Paſſions.

2. *Fidelity.* 1. *In Word.* Be ſure that you hate a *Lie*, or any thing like it. Well may a Liar be rank'd among *Idolaters*, *Whoremongers*, *and abominable Perſons*, Rev. 21. 8, 27. For as there is unſpeakable Malignity, Atheiſm and Debauchedneſs of Conſcience in it, ſo it prepares and diſpoſes a Man to all Wickedneſs. It ruines all Human Converſation, by taking away that Confidence to Mens Words, which is neceſſary to it. And therefore fix this Reſolution, to ſpeak Truth what ever it coſt you.

Dare to be true, nothing can need a Lie:
A Fault that needs it moſt, grows two thereby.
Mr. *Herbert.*

Rather hazard the Anger of Man than the Wrath of God. Veracity and Truth may mitigate the Rage you fear, but *a lying Tongue will be but for a Moment*; and here remember that Saying of *Eli* to his Sons, *If a Man ſin againſt another, the Judg ſhall judg him; but if a Man ſin againſt the Lord, who ſhall intreat for him?* 1 Sam. 2. 25. 2. Shew the ſame good *Fidelity in Deed.* Reſolve to be juſt and faithful to thoſe that intruſt you. In their Affairs, in their Secrets, in whatſoever belongs to them, *ſhew all good Fidelity*, Tit. 2. 10. Then, tho your Skill and Parts prove ſhort of Expectation, your Faithfulneſs will procure for you both Love

Love and Eſteem. A true Heart will make amends for a weak Head, or a ſlow Hand. Natural Weakneſs all will pity and pardon, but Moral Obliquities, being Faults of the Will, are ill reſented by God and Man. And therefore whatever Neceſſities you may be under, whatever Conveniences, nay, whatever Temptations you may have, be exactly punctual and honeſt; for the true God hates the Man that's falſe, whether it be in Word or in Deed.

Thirdly; For the *happy Entrance into a Calling*, you muſt take with you *firm and good Reſolutions*. For you muſt exſpect both *Temptations* and *Difficulties* in every Place and Calling, which you have not met with before. Theſe will be like to ſtagger you, if you go not forth with a ſteady Reſolution. If your Calling depend moſt on the Head and Brain; you muſt not be diſcouraged with the Crabbedneſs of your Studies; but ſeeing God hath indued you with Capacity and Parts (as is before ſuppoſed) it is poſſible, and a reſolute Induſtry will make it facil to overcome all. If your Calling depend on the Labour of the Hand, ſtill reſolve to buckle with it; every day it will be eaſier than other, and that which now you tremble at, ſhortly you'l play with. You muſt alſo expect to meet with ſome *Severities*, harſh Looks, harſh Words, harſh Uſage, but let none of theſe things terrify you: All this ſhall turn to your good. It is the wiſe *Providence* of God to permit all theſe things, for the taming and ſubduing that Wantonneſs and Pride in young People, which is for the moſt part

part inseparable from that Age. Settle your Resolutions therefore at your Entrance, to suffer what is sufferable in your Calling, still hoping that a dark Morning will have a Sun-shine Evening; and in the mean time that the Sun-shine of God's Favour will guild every drop of the Storm that falls upon you, and sweeten it unto you.

But your greatest Danger is from the *Temptations* that will meet you in your Imployment, which you must carefully discover, and then resolutely avoid. For our Adversary the Devil hath Baits in all Places, and in all Callings; and we see how many swallow them to their Perdition: but if you can but see the Hook as well as the Bait, and contemplate the Baseness, the Odiousness, the Danger, as soon as you see the Profit or Pleasure that hides it, by the Grace of God you will escape. And of all Temptations, resolve to shun *ill Company*. Such there are in every place, who, like the fallen Angels, having made Shipwrack of a good Conscience themselves, indeavour to draw others into the same Condemnation. Such there are in both Sexs, who may soon betray an unwary Youth into all Ungodliness. Begin therefore no Acquaintance with any, till you have received concerning them from some judicious Hand, a sober Character. He might be very innocent at the School, whom you may find very criminal in the University or in the City. But especially if you hear or see any, that are Idle, Voluptuous, Swearers, Drunkards, Wanton, Sabbath-breakers, bless you from them; and if your Vicinity or Relation to them

them should necessitate you to be sometimes with them, let it be always with a wary Reservedness, let them see that you are sailing another way. And herein you must be resolute: Two or three Denials and Frowns will rid you of them, whereas your Easiness will strengthen their Importunity; and when you are once gotten into the Snare, it will not be an easy matter to get out again. Enquire therefore after the Diligent, the Modest, the Religious of your Age, and converse with them; for there is most certainly a secret Charm in Society, and in a short time, he that frequents and delights in any Company, whether good or bad, will be like them.

Fourthly; For a right *Entrance* into any Calling, *earnest Prayer* is necessary. For if every Creature be sanctified unto us *by the Word*, (approving the use of it) and *Prayer* (procuring the Blessing of it) we may justly conclude that Calling unsanctified, that is not blest with Prayer. It is not the best Trade or Calling, it is not the best Tutor or Master, tho as much Care ought to be taken (mark it well) in the choice of a Master, as of a Trade; but it is the Blessing of God, earnestly sought by Prayer, which makes the Man. If People would abate of their *anxious Care* about these things, and add more of their *fervent Prayers*, they would have more Comfort. For so the *Apostle* directs, *Phil.* 4. 6. *Be careful for nothing; but in every thing by Prayer and Supplication, with Thanksgiving, let your Requests be made known unto God.* The utmost Care and Providence of the wisest Parents,

Parent, comes far short of the constant and powerful Providence of God, which is procured by Prayer.

And let the *young Person* concern'd, earnestly seek the Favour and Blessing of God withal, and heartily bewail the Sins of his Childhood, his Disobedience, Slothfulness, Lying, Sabbath-breaking, and all such like, that he may not carry the heavy Load of Guilt out of one Place and Condition of Life into another; which as it will provoke God to Anger, so it will expose him to new Sins, when he hath never bewailed the old. How many have we known and seen hopeful every way, good Education, good Parts, good Callings, good Tutors or Masters, and yet have miscarried and come to nothing? This shews that *GOD* stands for something; that all other Requisites are but Cyphers without the Blessing of Heaven, which must be sought by Prayer, and earnest Prayer. And this not only at his Entrance, but he must continue this sweet and needful Duty, at least each Morning and Evening, if possible, during his whole time; for it is the Key to open to him the Mercies of the Day, and to shut out the Dangers of the Night. Young People would be glad to have twice a day Opportunity to send to their Earthly Parents, how much greater a Priviledg is it to have free Liberty to send to your *Father which is in Heaven*, who hath more Will and Power to do you good, than all the Creatures in the World?

And now having discoursed of the right *Entrance* into a *Calling*, let each of us make a *double Use* of it.

1. By

1. By way of *Reflection* on time paſt. Did all of you that are in Callings, thus enter upon them? Were your Ends right? Were you duly qualified? Were your Reſolutions firm? and your Prayers earneſt? Let your Conſciences return a true Verdict, a juſt Anſwer. If they acquit you; what Peace, what Joy, what Satisfaction may you have, whether you have ſucceeded in outward things or not? You have done your Duty, to which a Bleſſing always belongs. But if upon a ſerious Inquiry, Conſcience accuſe you; what cauſe have you to be humbled, to bewail your Neglects, and cry for Mercy and Forgiveneſs, and this, notwithſtanding all the good Succeſs you have had in them? For God doth ſometimes give to Children outward Bleſſings, with reſpect to the Parents, or other Anceſtors Integrity; which is a Seal to the Uprightneſs of the Parent, but not to the Goodneſs of the Child; Or, he may give you a great Eſtate and Honour in Wrath, or to pay you off for ſome good thing, and yet ſhort of Grace, which may be found in you. For your own Parts, you had need to judg and condemn your ſelves with broken and contrite Hearts, if perhaps your Sin may be forgiven you. For, as an Oppreſſor, yea, a Thief may get Poſſeſſion of a well-ſtor'd Houſe, and be jovial in it, till the Judg inquire how he *entred* it; ſo may a Man obtain in his Profeſſion a vaſt Eſtate, but at laſt God will examine how he entred upon it, and whether by an orderly way he took Poſſeſſion of it?

2. By way of *Inſtruction* for the future. Let all thoſe who expect the Favour and Bleſſing of

Almighty God, see that they follow this course. These are Rules of Practice, and therefore are not answered either by your Approbation or Contempt, but do carry their Authority with them, and call for Obedience to them. When you are entring into any Calling, take care to propound for your Ends, the Glory of your Maker, the Good of Mankind, as well as your own Comfort. See that you be qualified with Knowledg in the Mind, and saving Grace in the Heart. Let your Resolutions be good and strong, to break through all the Difficulties and Temptations, which are in your way: And set forth with Prayer. If you believe that there is a God, you cannot deny that all these are necessary for you. If you would prosper in your Affairs, this is the ready road to Success. If you live to accomplish your Designs, these things will further you; if you die before you attain them, these will bring you to be Freemen of that City which cannot be moved. Be but true to your selves, the Holy God will not be false to you; for as a Man soweth, so shall he reap. He that aims at the World, often misses it; but he that truly aims at Heaven, is sure to carry it.

And thus, when a Person hath chosen a lawful Calling, hath fixt his Ends aright, is sufficiently qualified, firmly resolv'd, and hath sought the Direction and Blessing of God by Prayer, he may safely enter upon it. Which is the *Fourth* Point to be handled in this *Subject*.

CHAP.

CHAP. V.

Of the due managing of a Trade or Calling.

THE *Fifth* Thing to be considered, is the *right Behaviour of a Christian in his Calling*, or the due *managing* thereof. What I have said hitherto, is in order to this: And tho we have thus far discoursed of *Callings in general*; yet supposing our Youth hath chosen some Trade or other, into that we will follow him. Now these are of *two* sorts; the one are managed principally by the *Tongue*, yet so as they are directed by the Brain; such are all sorts of Merchants, and they who drive Trades only with buying and selling: The other are manag'd by the *Hand*, yet so as they are also assisted with the Brain; such are all sorts of Mechanick Trades, or Handicrafts, which are imployed in working all kinds of Manufactures. Now tho each of these have some distinct Vertues, and Temptations, Conveniences and Inconveniences more proper to them; yet the following *Requisites* will reach them both, and with the Blessing of God make the Practiser of them an excellent *Tradesman*.

Sect. 1.

Of Prudence in a Trade.

And the *firſt* of them is *Prudence*, or *Diſcretion*. It is ſaid, Pſal. 112. 5. *A good Man ſheweth Favour, and lendeth; he will guide his Affairs with Diſcretion*, (or Judgment). Now this Prudence is *an Habit of the Mind, inabling a good Man to diſpoſe of his outward Affairs, in the moſt commodious manner*. It is not that carnal *Subtilty*, which teaches a Man to get an Eſtate by hook or crook; but that godly Wiſdom, which is conſiſtent with a good Conſcience. When the *Apoſtle, James* 3. 17. mentions the *Wiſdom which is from above*; he plainly implies that there is a Wiſdom which is *from below*. And as the former is the Gift of God, who gives it liberally to thoſe that ask it, as *Solomon* did; ſo the latter is *earthly, ſenſual, and deviliſh*. Subtilty is nothing elſe but Wiſdom degenerate; and Prudence is only Subtilty ſtrain'd and purg'd from all Injuſtice.

Now true Prudence and Piety were always very good Friends. He, that was *Innocency* it ſelf, commended a Serpent's Eye in a Dove's Head: Mat. 10. 16. *Be ye therefore wiſe as Serpents, and harmleſs as Doves.* Doves, not to hurt or wrong others; Serpents, not to be hurt or wronged

wronged by others. For this end was that excellent Collection of *Proverbs* written, *Prov.* 1. 4. *To give Subtilty to the Simple; to the young Man Knowledg and Diſcretion.* A *Book* to be therefore often read by our Tradeſman. Of this Prudence as Almighty God is the *Author*, ſo he is the great *Exemplar*, whoſe Wiſdom ſhines forth in ſo governing all Perſons and Things, that they all center in that great End, for which the World was made and ſtands, his Glory. And what Ataxy and Confuſion would ſuddenly follow the want of it! And therefore let every Man in his place ſtudy to be like God, in Wiſdom as well as Holineſs.

For this is ſutable to *Man's Nature*, God hath given him a conſidering Mind, a Sagacity and Foreſight of the End he aims at, and Judgment to chuſe out the beſt means to attain it, which he hath denied to other Creatures: *Pſal.* 32. 9. *Be ye not as the Horſe, or as the Mule, which have no Underſtanding.* He that acts fooliſhly, acts like a Brute, and degrades himſelf ſo far of *Reaſon*, his greateſt Glory.

This is alſo very *creditable to Religion:* What an Honour were *Joſeph* and *Daniel* to their Profeſſion? to have the mighty *Pharaoh* ſay to *Joſeph*, Gen. 41. 39. *There is none ſo diſcreet and wiſe as thou art:* and to have *Daniel* for his Wiſdom, preferr'd to Offices of greateſt Truſt and Honour. When a Godly Man hath all the Accompliſhments that any unſanctified Perſon hath, and the Addition of Grace withal, it is a manifeſt Ornament and Advantage. And ſince wicked Men in Scripture are ſo commonly called *Fools*, it ſhould

make all good Men ſtudy Wiſdom and Prudence.

Beſides; this Diſcretion in the Affairs of your Trade, will greatly contribute to the Quiet and *Comfort* of your *own Minds.* For when you have taken the wiſeſt Courſe in any Affair; if ſo be that the Event anſwer your Deſires, you have Comfort both from your good Succeſs, and alſo from your diſcreet Endeavours; and if it do not ſucceed, yet the Comfort of your godly Wiſdom may well ballance the Loſs, or Diſappointment that you have met with: whereas there is nothing doth more imbitter our Loſſes and Troubles, than our own Folly that hath brought them upon us.

And laſtly; this *Prudence* greatly conduceth to our *Well-being* in this World. As in that *Pſalm* fore-cited, it is ſaid of the good Man, that he *ſhews Favour, and lendeth*; and certainly his Diſcretion inableth him ſo to do. And *Prov.* 24. 3, 4. *Through Wiſdom is a Houſe builded; and by Underſtanding it is eſtabliſhed. And by Knowledg ſhall the Chambers be filled with all precious and pleaſant Riches*; *built, eſtabliſhed, and furniſh'd* hereby. And on the other hand, as many ſink by their other Vices, ſo too many are ruin'd by their own Indiſcretion; no viſible Leak, by which their Eſtates have run out, only they have been raſh, wilful, and weak in their Negotiations. God doth ſeldom bring Men low *only* for the trial of their Faith or Patience; but uſually they contribute to their own Miſery, and will be proved *Felones de ſe* at the day of Judgment. Certain it is, if godly Wiſdom will not inrich a Man,

Riches

Riches are not good for that Man.

Now this *Prudence* is to be *exerciſed* by a *Tradeſman*, in the following *Particulars*.

1. *In Getting a full Inſight into his Calling*; ſo as to know all the Parts, and lawful Arts and Methods thereof. For as there is a falſe Sleight, ſo is there a true Myſtery in every Calling; tho more in ſome than others; and Ignorance herein undermines the Foundation of a *Tradeſman's* Succeſs; Prov. 14. 8. *The Wiſdom of the Prudent, is to underſtand HIS Way.* Not to be curiouſly prying into other Folks Ways, but fully to underſtand your own. Some there are that pleaſe and pride themſelves much in their Skill in Callings that are above, or beſides their own; and in the mean time ſearch not into the Concerns of their own Imployments: but the Wiſdom of the Prudent is to be underſtand his proper way, and to be skilful at home: *Prov.* 8. 12. *I Wiſdom dwell with Prudence, and find out Knowledg of witty Inventions.* What vaſt Progreſs might be made in the Improvement of moſt Trades, if Men did imploy their Brains within the Sphere of their proper Callings? as is evident in the curious *Indian* Wares, and in ſome Callings at home of latter Years. Study therefore all the Parts of your Calling, and be not like ſome raw *Travellers*, that are ambitious to know other Countries, while they know leaſt of their own. Your Trade is your proper Province. Neither God nor Man will condemn you for your Inexperience, properly it is not Ignorance in other matters; but your own Vineyard you ſhould keep.

And to this end be careful to improve the time of your *Apprenticeſhip*, and Learning, well: and wo to thoſe Maſters that do not faithfully teach, eſpecially that ſtudiouſly hide the Myſteries of their Trades from their Apprentices, contrary to their Obligations in that behalf; for that is the proper time of learning, and of ſtoring up ſuch Rules and Obſervations, as you will have uſe for afterwards; Prov. 24. 27. *Prepare thy Work without, and make it fit for thy ſelf, and afterward build thine Houſe.* It's then that you muſt prepare your Materials, and afterward erect your Building. And never be aſhamed to be ſtill learning of any honeſt Skill: For let your Stock or Diligence be never ſo great; yet if you be defective in Knowledg, you will prove like a rich Ship with a weak Pilot, which will come to wrack.

2. This *Prudence* and *Diſcretion* muſt be uſed, in a wiſe *Fixing the Circumſtances of your Trade.*

(1.) For *Time*; *for to every thing there is a Seaſon, and a Time to every Purpoſe under the Heaven*; Eccleſ. 3. 1. *There is a time to buy, and a time to ſell*; that is, a fit time, which a wiſe Man nicks. It's true, God hath in his great Wiſdom hid future things from us, but yet he hath given to Man *Prudence* inſtead of *Prophecy*. And it is ſaid, *Prov.* 22. 3. *A prudent Man foreſeeth the Evil, and hideth himſelf*: And as he hideth, ſo he armeth, he furniſheth himſelf in the due Seaſon; and muſters up all the Wiſdom he hath, in hitting the right Seaſons of buying and ſelling for his juſt Advantage, without the publick Prejudice.

(2.) For

(2.) For *Place.* It is ſaid of the *vertuous Woman*, Prov. 31. 16. *She conſidereth a Field, and buyeth it.* So the *Tradeſman* muſt conſider, what Place is moſt fit and proper for his Calling, and fix there, and he muſt ſuffer the Conveniences of his Family, to give place to the Conveniences of his Trade, and permit his Fancy to be directed by his Judgment therein.

(3.) For *Perſons.* You had need of *Prudence* to diſcern, 1. *Whom to deal with*, to wit, Men of Conſcience, or at leaſt of moral Honeſty; and common Fame will uſually acquaint you where and who they be. For ſuch you may rely upon with more Security, than upon others; and it is more creditable to have Correſpondence with honeſt Men, than with Knaves. 2. *Whom to truſt:* Here you have need of all the godly Wiſdom that you can get; for Man is a deceitful Creature, and the Metal that gliſters moſt, is not always the richeſt. It is with many Men, as it is with many Fowls, that look fair and large, but ſtript of their Feathers, their Subſtanc is little. As that Faith is often ſoundeſt, that is accompanied with doubting, at leaſt with inquiring and queſtioning; So it is better for you to be at the Coſt and Pains of a diligent Inquiry, than at the Grief and Pain of a ſad Experience. It is moſt certain, that as it may be Prudence to truſt ſome Perſons, and Charity to truſt others; ſo there are many, whom it is neither Wiſdom nor Charity to truſt at all. 3. *Whom to be familiar with.* Herein you have need of your diſcreet Prudence: For tho you muſt be friendly to all, yet you muſt be familiar but with few; and they muſt be thoſe

that

that may ſome way do good and not hurt to you, or ſuch as you may do ſome good unto. And even of theſe, you muſt not chuſe too many, for your Imployments will not allow you time to perform thoſe Offices to many, which are neceſſary in the caſe of Friendſhip. Let your Choice therefore be among thoſe, that are of a grave and even Temper, and of greater Wiſdom and Grace than your ſelves. For, *Prov.* 13. 20. *He that walketh with wiſe Men, ſhall be wiſe; but a Companion of Fools ſhall be deſtroyed.*

3. This *Prudence* muſt be ſhewed, in *due Deliberation about the Affairs of your Trade.* For it is certain, that many Men, otherwiſe very ingenious, are ruin'd by their Raſhneſs, not duly conſidering with themſelves, nor conſulting others in their Negotiations: And ſome alſo loſe their Opportunity by too much lingring and ſuſpending their Determinations; and therefore I propound only *due Deliberation*, that you be neither too ſwift nor too ſlow therein, but proportionable to the weight of the Affair, to its Difficulty, and the Limits the Buſineſs will allow. And herein, ſince Deliberation is only of the fitteſt means to attain your Profit or Content in ſuch or ſuch a caſe, I earneſtly exhort you to refuſe whatever your Fancy propoſes, that is not honeſt, juſt, and fair. For nothing is truly profitable, that is not honeſt. In theſe caſes, conſult right Reaſon, conſult the Scripture, conſult that Golden Rule, *Do as ye would be done by*, and then you cannot reſolve amiſs. But if the caſe will admit it, take a Night's time to deliberate; for that which is weighed over Night, and reviewed

viewed in the Morning, will be in ſome meaſure, ripe for a judicious Reſolution. I ſpeak all this while concerning matters of ſome moment: as for leſſer matters; we take it for granted, that our *Tradeſman* is furniſh'd with thoſe Parts which are ſufficient for the ſpeedy diſpatch thereof. However, in all your Words and Actions, I adviſe a circumſpect Slowneſs, rather than too quick a Speed; which is uſually followed with Repentance. *Let every Man be ſwift to hear, ſlow to ſpeak, ſlow to Wrath*; James 1. 19.

4. This *Prudence* ſtands in *Proportioning the Affairs of your Trade unto your Abilities:*

(1.) *Of Mind:* So as not to over-charge either your Underſtandings, Memories, nor Hearts with your Buſineſs; leſt they, like a Bow overbent, be broke in pieces. Some have ſtronger and larger Capacities than others, but no Man's Faculties are infinite. A Ship that's well built, rigg'd and ballanc'd, will carry a great Burden; but it may be over-laden, and then it ſinks: and ſo is it with the Mind of Man; when your Buſineſs diſtracts you, that you cannot eat, or ſleep, or be cheerful, or pray, it's time to abate and draw in your Sails.

(2.) *Of Body:* That is, to undertake no more Work, than you are able to perform. This commonly proceeds from *Covetouſneſs*, whereby a Man would graſp at more than his ſhare; and thereby becomes a Slave to his Calling; and muſt of neceſſity either injure his Correſpendent by diſappointing him; or elſe himſelf, by over-toiling himſelf. You ſhould therefore conſider, that God requires no more from any Man than what is poſſible,

poſſible, and conſiſtent with thoſe Duties he owes to his Maker, and to himſelf. And that the holy God will never allow, that that Body which is the Temple of the Holy Ghoſt, ſhould be a Drudg and Slave to the World.

3. *Of Eſtate:* That is, to lanch forth no further, than you can feel firm Ground under you. For tho in ſome caſes, as when the Gain is certain, or extreamly probable, it may be lawful and prudent enough to inlarge a Man's Trade beyond his own Stock; yet a religious and wiſe Tradeſman muſt be very cautious in this matter; partly, that his Motives be right, that Ambition and Covetouſneſs do not ingage him in it; and partly, that he venture not more than his own Eſtate, in any ſuch hazard, as may undo others without their own Conſent. But *Diſcretion* will teach the *Tradeſman* to keep himſelf ordinarily within his own Bounds; for as that Water which will merrily turn one Mill, when parted into two, will make them go but heavily about: So that Stock, with which a Man may chearfully drive an ordinary Trade, will fill the Mind with anxious Cares, when it muſt carry on a far greater; when with the ſame Straw, you muſt make a double Tale of Brick, and when the ſame Stream muſt carry a Veſſel of a double Burden: And oftentimes the Story ends ſadly; and he that was not content with his *own Stock*, muſt be glad to live upon *others Charity*.

5. This *Diſcretion* is ſhown, *in Ordering a man's Expences ſutable to his Calling*. That as he ſhould not live ſordidly much below his Eſtate, nor be defective in his Allowance either to God, to the Poor,

Poor, or to himſelf; ſo he may not, either in his Proviſion, in his Furniture, in his Apparel, or in his By-expences and Entertainments, exceed that Proportion which his Trade will maintain. And therefore every prudent Man doth calculate as near as he can, what his ordinary Income is, and thereby adjuſts his Expences. The Indiſcretion or plain Folly of many is evident herein; ſo that, without the Spirit of Prophecy, one may eaſily foretell their Ruine. *Some* ſuch Slaves to their *Appetites*, that the Belly doth immediately devour what their Head or Hands do get, never providing for a time of Sickneſs or other extraordinary Caſualty. Others *furniſhing* their Houſes above the Standard of their Quality, while their Shops or Purſes want Furniture, and it may be ſome of their Creditors, or Workmen their juſt Dues. *Others*, if not in their own Perſons, yet in their Wives and Children, proclaiming their Pride and Folly, in being apparelled above their Condition or Ability, which is an undeniable Token of Pride lodging within: For tho Pride is a Sin of the Heart, yet it ſhews it ſelf in the Looks, Words, Apparel, and Behaviour of vain People; who by theſe exteriour Additions without, do tacitly acknowledge there are ſome great defects within: whereas the worthy Man or Woman, ſo that their Garb be not ridiculous, but ſeemly, are no way concern'd about the richneſs or faſhionableneſs of their Garments. And *others* run out exceedingly in their *By-Expences* and *Entertainments*; not conſidering, that they are only *Stewards* unto the great God, of whatſoever Talents are in their hands; and alſo Truſtees for their

their Wives and Children, and for the Poor, and that no mortal Man hath any thing of his own. Now herein Godly Wiſdom comes in and puts due bounds to all theſe Expences, and teaches the Tradeſman to live rather ſomewhat below, than at all above his Income; becauſe he conſiders, that it is eaſie to augment ones port and manner of living, but very hard to ſink or abate in it; and he that begins his manner of living as his Maſter ended, is like to end as his Maſter begun.

6. This *Prudence* is to be uſed, *In a frequent Inſpection into the ſtate of your Affairs*; that you may know whether, and how much you thrive or languiſh in your Eſtates. This is chiefly to be done about the *State* of your *Souls*; and the neglect of it, renders a Man either very uncomfortable, or a very Bankrupt in Religion. It is alſo greatly requiſit in your *outward Affairs*, to take a Survey either monthly, quarterly, or at leaſt yearly, of your Condition: *Prov.* 27. 33. *Be thou diligent to know the State of thy Flocks, and look well to thy Herds*; and ſo in other Callings: and for that end, to obſerve an exact Method in keeping your *Books of Account*, that you may readily and certainly take a view of the Poſture of your Affairs. If you *improve* in your Way; this will fill your Heart with Comfort, & your Mouth with Thankſgiving unto God, and you will be encouraged to drive the Nail that is going. If you find Things *at a ſtay*; this will quicken you to more Induſtry and Frugality, before it be too late. If you find that you *run backward*; this will oblige you to ſearch by what Leak your Eſtate waſtes; what Exceſs or Improvidence you, or any that belong

to

to you, are guilty of; wherein you have not lived ſo ſoberly, righteouſly, and godly as you ought to have done, for which God may juſtly blaſt you; you will diſcern what Sin doth waſte you: for as the Thief in the Candle waſtes it more, than the proper Week doth; ſo it will coſt more to maintain one Luſt, than many Children. And by this means you may ſee a flat neceſſity of ſtopping and altring your Courſe, and thereby ſave your Eſtate and your Soul alſo. As that Man that is not welcome into his own Conſcience, can be truly merry nowhere in the World; ſo that Tradeſman that dare not look into, and caſt up his own Books, can look into no other Book with comfort. As we ſay to careleſs People concerning their Souls, they muſt *give an Account*, and therefore it is needful that they *take an Account* of themſelves: *he that judges not himſelf, will be judged of the Lord:* So it will be far more ſafe and comfortable, that you ſurvey your Shops and Books, than that *Commiſſioners* ſhould do it for you, which is the common Iſſue of ſuch Careleſneſs.

7. This *Prudence* is to be exerciſed, *In Governing thoſe Paſſions to which you are moſt liable in your Calling.* Philoſophers place much of the buſineſs of Prudence herein. Paſſions are natural to us, and inſeparable from us; the Government of them is the Work of Prudence, the mortifying of their Extravagancies is the Work of ſaving Grace. To be a Slave to them, is a Miſery below a Gally-Slave. It was ſaid by *Abimelech, Whether is better for you, that threeſcore and ten Perſons reign over you, or that one reign over you?* Judg. 9. 2. Surely it is far better, ſweeter, eaſier to be under the Sove-

Soveraignty of one good God, than under the Dominion of numberleſs and tyrannical Paſſions. The Tradeſman is in danger of this Bondage, but Chriſtian Diſcretion will curb them. He is tempted to *Diſcontent* with the Providence of God; the Wind doth not favour his Merchandize; the Weather hinders his Manufacture. He is in danger of *Envy* at the thriving of others, when he ſees that they have more Cuſtom or Credit than himſelf. He is apt to be toſt with the Paſſions of *Hope* and *Fear*: And your Prudence wil preſerve your minds ſteady above all groundleſs Fears and Hopes. For when a Man hath with his utmoſt Skill proceeded ſo and ſo in his lawful Calling, he ſhould never torment himſelf with needleſſary and unprofitable Fears of the Event, either of that Affair in particular, or of his Welfare in general: No, you are in your Way, you have the Providence and Promiſe of a wiſe and good God engaged with you: Your Fears will not prevent your Diſaſters, but rather provoke God to inflict them: And the Paſſion of *Fear* was ſeated in Man's Heart only to *prevent* Evils, not to *encreaſe* them: and therefore, as it is a very great Folly to entertain or cheriſh them about Contingencies, when we have done our beſt; ſo it is the Triumph of Wiſdom to check and extinguiſh them. The like alſo of groundleſs *Hopes*: For many a Tradeſman is ruin'd by his vain Hopes. He hath ſome great Hit in proſpect, ſome rich Unkle whoſe Eſtate he expects. Some remote and unaccountable Wind-fall or other, and in Contemplation hereof, neglects his proper Affairs, lives above his preſent Eſtate; and tho he

feel

feel his Decay and Wasting, yet buoys up his Spirits with these vain Hopes till he fall irrecoverably. Just like a formal Hypocrite, *whose Hope shall be cut off, and whose Trust shall be a Spider's Web; he shall lean upon his House, but it shall not stand; he shall hold it fast, but it shall not endure.* Job 8. 14, 15. Now a grain of Christian Discretion will free a Man from these Follies, and ground his Fears and Hopes upon a solid Bottom; and so moderate them, that they shall neither prejudice the quiet of his Mind, nor disorder him in the management of his Calling. But his most common Passion is *Rash Anger*; sometimes at his nearest Relations, but especially at his Servants, and others that he deals with. Now the more Prudence a Man hath, the less Anger. *For Anger resteth in the bosom of Fools; therefore be not hasty in thy Spirit to be angry.* Eccles. 7. 9. A Wise-Man ere he give way to Anger, will consider; whether the Matter be a Fault, and then of what sort it is, involuntary, or wilful; of what degree it is; and will also put himself into the Delinquents place, and will consider, that a Youth, a Child, a Woman cannot have the same Judgment, Capacity, or Consideration that himself hath. And that his Passion, which doubtless is a Fault it self, can never be a likely Cure for another Error; for one Sin never cures another: *The Wrath of Man worketh not the Righteousness of God*; and by these Considerations he mitigates his Anger, and becomes *slow to speak, slow to Wrath:* He at least defers the Expressions of his Anger, till the Storms and Clouds being over and clear'd, he may with a calm Mind animadvert on their Errors both

with Justice and Mercy, that he may be *angry* and yet *not sin*.

8. This *Discretion* is shewed *in a prudent Consideration of the Contingencies belonging to your Calling*. These are of great variety, and the Particulars fall under the Observation of every *Tradesman* in his way. Now a prudent Man in all those Cases, considers what may fall out in this or that Country, this and the other Commodity, upon the return of such and such Ships, and what degrees of Probability there be of its coming to pass; and accordingly, disposes his Affairs to the best honest Advantage he can. In this sense also that is true Prov. 14. 15. *The Simple believeth every Word, but the Prudent Man looketh well to his going*. As a Mariner, the greater guess he hath of the turning or rising of the Winds, or of the approach of a Storm, the wiser he is, and he puts forth a greater or lesser Sail accordingly; so the discreet *Tradesman*, by the right use of his Reason, and of his Experience, and Observation, should carefully consider what Events may fall out, and what Effects they may produce, and thereupon either spread or draw in his Sails in his Trade and Calling. If there were in every Trade, a certain and constant Method and Consequence of Events, a small degree of Sagacity would serve the turn; but with many Callings it is otherwise, and there is requisite some depth of Judgment and Experience, whereby to make the best Conclusions in point of Practice. And tho he know not what God will do, yet he studies to know what he ought to do; and reckons it better for him to know his *present Duty*, than

than all the *future Events* in the World: The Issue of things belongs to God, and what is not within our Power, should be out of our Care. If the way he took, prove the worst, instead of fretting at his Disappointment, he adores and submits to the *Providence* of God; and concludes there were some secret Reasons in the *Divine Wisdom* to blast his Expectations for his spiritual Good; he grows not sullen upon't, but buckles to his Business again; and resolves, that God may still do what *he will*, and I will still do what *I ought*.

9. This *Prudence* of the *Tradesman* stands, *in Avoiding those Courses that have ruin'd others.* Cast your Eyes abroad, and you may easily discern the Rocks that others have dash'd upon, the Quicksands wherein others have been swallowed, and true Wisdom will teach you to shun them with your utmost Care. I will instance in some few.

(1.) *Bad Company.* I mean such as are infected in their Morals, that are accustomed to Swearing, Lying, Sabbath-breaking, Quarrelling, Uncleanness, Knavery, or such like Vices. From such, Prov. 2. 11. *Discretion shall preserve thee, Understanding shall keep thee: To deliver thee from the way of the evil Man*, &c. Such there are in all Towns and Cities, that drive a Trade of destroying themselves, and as many others as they can. Now if there were no such thing as *Religion*, yet *common Prudence* should teach you to avoid these, as you would Persons with the Plague; yea, tho you should be link'd to some of them by the Tie of Trading, Kindred, Cohabitation, Country, or former Custom: for as none

of these can justify your consorting with them; so none of these Considerations can ballance the Ruine and Misery which such Company will bring upon you. It is almost impossible to converse with them, without becoming like them. What Credit, what Profit, what Comfort can you get by such Society? Wherein doth their Company make you wiser, or better? Why, but it pleases us. Doth it indeed please you? That shews your Nature is corrupt, your Palat is viciated: But were it not better not to itch at all, than to be pleased with scratching? What *Scripture* do you profess and live by? God's People of old, their delight was in the *Saints on the Earth*; they were Companions *of those that feared God*; and if ever you expect to live with them, you must live like them. But what speak I of living in Heaven? Such Companions will make you unfit and unable to live in the World. *Destruction and Misery are in their ways.* They are not only the Shame of Christianity, but the Reproach of Mankind; they are Brutes in human Shape; and will none serve you for Companions but these? Are you fond of a Prison or an Hospital, or of the Plantations, or of Tyburn? for to some of these, such Company send their Comrades. And therefore for God's sake, yea, for your own sake, cast in no Lot among them, let your *early* Prudence prevent your *late* Repentance.

(2.) Another ruinous *Mischief* from which *Discretion* will guard you, is *Suretyship*. I will not affirm that this is utterly unlawful, but I conclude that as few Men do use the Care and Caution necessary in this Affair, so no Man should in-

gage

gage therein, unless, *first*, he be able to pay the Obligation without injuring himself or Family; and, *secondly*, be contented to do it without perturbation of mind, and with the same freedom, wherewith he pays his other Debts: For without doubt, the Surety doth take upon himself the whole Debt, both in Law and Conscience, in case the *Principal* prove either unable or dishoneſt. And which of you are able and willing to run this Risque? If you *object*, that without doing and receiving this act of Friendship for one another, Trade cannot be upheld. I *answer*, Tho without it, a Man cannot trade so high, which perhaps may be his Sin, and prove his Ruine; yet he may trade still in a meaner degree, which may be more safe, and prove as comfortable. And he that will lanch out further, if the Creditor knows him to be a Man of good Discretion and Integrity, he may securely rely upon his single Bond, without intangling another with him. If you *reply*, that he hath formerly obliged you some other way, or that he will take it unkindly to be denied: I *answer*, that you must study to oblige him some other way, and labour to convince him, that it is not want of Love, but the force of a *Preingagement* (which I would advise every prudent Tradesman to make) to some near *Relation*, without whose Consent you cannot, without Injustice, bind your self. For alas! this Person that now solicits you, may be more indebted than you know of; he may prove less careful and honeſt than you imagine; he may be bound for others in more than he is worth; at least he is mortal, and may leave his Estate and you intangled

at his Death, to your great Molestation, if not utter Ruine. And these are not unlikely Suppositions, but whereof sad Instances are visible every day. Therefore before ye enter into any such Engagements, read that Counsel of a wise Man, yea of a wise God, Prov. 6. 1, 2, 3, 4, 5. *My Son, if thou be surety for thy Friend — thou art snared with the Words of thy Mouth——deliver thy self — give not Sleep to thine Eyes——deliver thy self as a Bird from the hand of a Fowler:* And, *he that hateth Suretiship, is sure*, Prov. 11. 15. See also *Prov.* 22. 26.

(3.) A third ruinous Course, whence this *Prudence* will preserve you, is *Gaming*, I mean all such *Games* as make an in-road upon your *Time*, when they devour that time which should be imployed either in your religious or secular Affairs, or such as hazard any thing considerable of your *Estate*. For it is certain, that Gaming was never ordained to be a *Trade*, whereon to live, but for a Diversion, a refreshment of the Spirits, whereby Men may be more fitted for their general and particular Callings. And therefore such Recreations only are to be used, as do most contribute to the health of the Body, and refreshment of the Mind; and they are to be followed moderately, seasonably, and religiously, so as you may comfortably beg the Blessing of God upon them, and bless his Name after them. Fix your unalterable Resolutions therefore against all vain, prodigal, and hazardous Games whatsoever. For though Drunkenness, Whoredom, Idleness, Injustice will *certainly* do it, yet these two Follies of Suretiship and Gaming may

may *suddenly* destroy those that use them: A Man may by these in a few hours undo himself and Family to all intents. Play for no more in any Recreation than you may lawfully expend upon your Delight, and can be content to lose without impairing your Estate, or the Tranquillity of your Mind; and never reckon the Estate you have your own, until ye have made Restitution of what ye have dishonestly gain'd thereby.

(4.) A *Fourth* dangerous *Evil* from which this *Prudence* will secure you, is *Pragmaticalness* or Curiosity, which is a busy meddling with matters which belong not unto you. You have business enough of your own to imploy all your wit, time and strength; either in the works of Piety and Devotion; or charity to the Souls and Bodies of others; of civility to your Friends and Relations; and of Industry in your own Callings. And there is no Wisdom in intermedling in others Affairs without a just cause, and a clear call: and God never calls you thereunto, when it interferes with the necessary Duties aboveſaid. But especially beware of the *Athenian* Disease, who spend their time *in nothing else, but either to tell or hear some new thing:* Acts 17. 21. I know the Nature of Man is bent upon News; and Religion not only permits, but approves of our being concern'd for the prosperity of God's Church. But it is a natural itch, and not any pure devotion, which inclines most Men to inquire after such things; and much time is lost, much hazard is run, and little good is gain'd by this idle course,

Above all, be conſcionably careful of tampering with State-affairs. You ought to make good the place wherein God hath ſet you, and by all prudent and honeſt means in your Station, promote the Publick-Good; but let no pretence how pious ſoever, let no preſſure how heavy ſoever, let no proſpect how ſpecious ſoever, prevail with you to diſhonour your Political Parents, to diſturb the Publick Peace, or to imbark your ſelf in any deſign foreign to your own Calling, or unjuſtifiable by the Laws ye live under. Let Almighty God alone to rule the World, let the lawful Magiſtrate alone to rule his Subjects, and let it be your buſineſs, chearfully to obey, or quietly to ſuffer. 1 *Pet.* 4. 14, 15. *If ye be reproached for the Name of Chriſt, happy are ye: But let none of you ſuffer as an evil doer, or as a buſy-body in other Mens matters.*

10. This *Godly Wiſdom* will help you, *To diſpoſe your Outward in ſubordination to you Spiritual Calling.* That is, ſo to order the particular duties which belong to each of them, that in the inſtances of practice, they may not claſh or juſtle with one another; but ſweetly agree and be furtherances each to other. I know that ſome *Callings* are of that nature, and ſome *Tradeſmen* again ſo neceſſitous, that it is difficult to find Conveniences for the Worſhip of God and good of the Soul. But *Wiſdom* here *is profitable to direct*; hereby the pious *Tradeſman* after a due conſideration of all Circumſtances, and of his neceſſary buſineſs within doors and without, fixes a time for prayer, for reading, and hearing, as well as for working and bargaining; and tho he cannot aſſign

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ſo much as others can, yet he doth it with a right good-will; and he takes care, that neither of theſe Affairs do intrench upon the other, nor prejudice the other. His Devotion diſpoſes him for his buſineſs, and his Diligence in his buſineſs renders his acts of Devotion welcome. And it is imprudence as well as want of zeal, which occaſions the confuſion in Families in theſe matters. The uncertainty of Time, or undue fixing of other Circumſtances, doth commonly thruſt out thoſe Exerciſes of Religion, which if prudently and ſincerely perform'd, would bring a bleſſing with them both on Soul and Body. But of theſe hereafter in a more proper place.

Let us now *apply* what hath been ſaid on this Head.

Firſt; By way of *Reproof*.

1. Of the great *Indiſcretion of many even Godly and well-meaning Tradeſmen*, that do greatly Err in ſome or other of the foreſaid Caſes. It's true, this fault is not ſo criminal as many others; for you'l ſay, no Man can have more Wit or Prudence than God hath given him; every Man is not born a *Philoſopher*. But I ſay, many Men might have more Wiſdom, than they had at firſt; they might have improv'd their ſingle Talent, and made it double: For as there is Wiſdom *infus'd*, ſo there is Wiſdom *acquir'd* by means which God hath appointed; and for the want hereof, he may juſtly puniſh you in this World, however ye may eſcape in the next. Hence proceed the ruines of ſo many Families; the Man, his

his Wife and Children brought to beggery. Here lies one in Jail for Suretiship, another for haunting ill Company, yonder's one sent to *Jamaica* by living above his Ability, another for want of keeping and casting up his Books, some for trusting, others for trading too high. All which might have been prevented, if Men would either get more Prudence of their own, or consult and be ruled by their wiser Friends. O that the Shipwrack of others might be as marks to the rest! That these *Pillars of Salt* might season all other Tradesmen to the End of the World!

2. But all this gives no countenance, but rather reproves the *Carnal Policy of Ungodly Tradesmen*, who, resolving to be rich, will compass their Ends, tho it be by the undoing others, and of their own Souls. That have the subtilty of the Serpent without the innocence of the Dove; who have learned all the cunning tricks Satan or his instruments can inspire them withal, and so are able to turn and wind their easy and well-meaning Neighbour. This is *Wisdom from beneath*; and however you may thrive with it for a moment, yet ye fight against God, whose Justice will find you out; oftentimes in this World, Prov. 20. 21. *An Inheritance may be gotten hastily at the beginning: but the end thereof shall not be blessed.* But to be sure, without Repentance, in the never-ending World. *And what will it profit a Man to gain the whole World, and lose his own Soul?*

Secondly; By way of *Exhortation*. Then labour (all *Tradesmen*) for this *Godly Wisdom*. It may stand you in more stead than all your Stock and

and all your Friends. *A Man's Wisdom maketh his face to shine:* It makes him amiable, it makes him useful. But *how* shall we obtain it?

Answ. 1. *Beg it of God.* James 1. 5. *If any of you lack Wisdom, let him ask it of God, that giveth to all Men liberally and upbraideth not, and it shall be given him.* Say not, I am a weak Man, a sinful Man; *he giveth to all Men:* Say not, I am extreamly foolish, and I need more than I have hopes to get; for *he giveth liberally:* Say not again, I have received abundance of Mercy already, and have not improved the Parts he gave me; well, ask still, for *he upbraideth not, and it shall be given you.* This course *Solomon* took, 1 *Kings* 3. 5. when he was entring upon his Calling; and the Lord readily gave it him, and threw him in Riches and Honour besides.

2. *Consult wise Men.* For the Lord giveth Wisdom 'tis true, but not by inspiration, but in the use of means: The long Observations of others may be made yours in a few days, if you would be willing to learn. Do not think that you can grasp all the ways and rules of Prudence by your own Skill: Prov. 12. 15. *The way of a Fool is right in his own Eyes: but he that hearkeneth unto Counsel, is wise:* not only he that gives Counsel is wise, but he that hearkeneth to it. And therefore be sure that ye consort with such; rather chuse to be learning among the wise, than vaunting your selves among the foolish. *He that walketh with wise Men, shall be wise,* as ye heard before; *but a Companion of Fools shall be destroyed.*

3. *Study*

3. *Study* for it in the uſe of proper *means.* Read God's Word, wherein are the mines of all true Wiſdom, and particularly the Book of *Proverbs*, which is a Collection of ſuch wiſe Obſervations as may be applied to all particular caſes. Read alſo ſuch other good Books, whereof there is ſtore, to make you wiſe. But add withal ſerious conſideration of men and things, whereby you will vaſtly improve in godly Wiſdom; for every thriving and decaying *Tradeſman* will be a *Book*, to teach you ſomething: Prov. 24. 32. *Then I ſaw and conſidered it well,* [that is, the Vineyard of the ſlothful] *I looked upon it, and received Inſtruction.* Which brings me to the *ſecond Requiſite*, conducing to the right managing of a *Trade* or *Calling*.

Sect. 2.

Of Diligence in a Trade.

AND the ſecond *Requiſite* in a Trade is *Diligence.* About which, 1. I ſhall deſcribe the *Nature*; 2. The *Object* of it: 3. Some *Inducements* to it. 4. Make ſome *Application.*

Firſt; For the *Nature* of it. It is *a Chriſtian Vertue, diſpoſing a Man to uſe his greateſt Skill, Care, and Strength in his Calling.* It differeth not in ſubſtance from the ſame moral Vertue among

among the Heathen; but that, in a Chriſtian there is a *better Root* whence it grows, and that is a ſanctified Heart, a Conſcience that ſtands in awe of God, and ſo cauſes the Man to ſtand in awe of it. And alſo he hath a *higher End* in his Diligence, and that is the Glory of God and the good of others, and not meerly for his own credit or advantage. Whereas the induſtrious Pagan, as he knows not God, ſo he cares not for him: but ſelf is at the beginning, ſelf is at the middle, and ſelf is at the end of all his Care and Pains; and the unſanctified Chriſtian is little better, but rather worſe, becauſe he hath greater light, and yet lives not up to it. That which *diſtinguiſhes* it from other Vertues is, that it conſiſts in imploying all a Man's *Skill*, *Time*, *Care*, and *Strength* in a ſober and moderate meaſure in his Calling; and ſo the extream on the one hand is *Idleneſs* and Careleſsneſs, together with a buſying ones ſelf with other Mens matters; and on the other hand, *immoderate carking*, and ſlaviſh *drudging*. Diligence walks between theſe extreams. Next to the ſaving his Soul, his care and buſineſs is to ſerve God in his Calling, and to drive it as far as it will go: for he knows that his ſtrength and time are lent him for that purpoſe; and that whatſoever are imployed otherwiſe, run waſte. In ſhort, the Diligent Man makes all the convenient haſte he can, to diſpatch his work upon Earth, that he may the ſooner be in Heaven.

Secondly, This *Diligence*, as to the Extent of it, ſtands in theſe following Particulars.

1. *In*

1. *In the first place Employing all the Faculties of your Mind about your Trade and Calling.* Your Fancie, your Understandings, your Memories, and all the acquired Improvements of them, are all to be laid out therein. In that, *Prov.* 27. 23. where the Holy Ghost commands that Men be *diligent*, he adds in the Hebr. *Set thy Heart to thy Herds.* So that whatsoever sagacity of Mind, depth of Judgment, quickness of Invention, soundness of Consideration you are masters of, should be here imployed. And tho in some *Trades* there be less need and use of these than in others; yet there is no Calling, but imployment may be had for every one of them. And it is a great commendation to any Man, that having a rich Fancy, a clear Understanding, a strong Memory, instead of abusing them to Sin, or misimploying them in matters foreign to his business, he improves them to the utmost in his Calling, how mean soever. And that this is your Duty is manifest from that, Eccles. 9. 10. *Whatsoever thy hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledg, nor Wisdom in the Grave whither thou goest.*

2. This *Diligence* requires the *Imploying all your Strength of Body in the business of your Trade.* Have you a firm Constitution, a vigorous Nerve, an able Arm, a strenuous Back? all these must serve God in your Callings; for he hath intrusted you with this Strength for this end. And this is especially requisite in the time of youth and health: God having ordained those honest Labours, both to provide for a livelihood for the Body, and to prevent the distempers of the Soul:

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for the more laborious, the less lascivious; that honest industry spending those exuberant Spirits, which are otherwise apt to break forth in unlawful flames. Besides, Sickness and old Age will come, when the *strong men will bow themselves*, and *the grinders cease*; and *those that look out at the windows will be darkned*. It's true, God doth not require or approve, that Men should so exhaust their strength in the labours of their Calling, that they are left spiritless in his immediate service, when their work is done; but observing that moderation which is in every thing requisit, they should not be shy to lay out their strength in the affairs of their Calling; knowing that *God accepts their Labour*, and will by Food and Rest recruit them again. *Man goeth forth to his work, and to his labour until the evening*. Psal. 104. 23.

3. This *Diligence* requires the *Imploying the substance of your Time in the affairs of your Trades*. As the Servant's Time is his Master's, so the Master's Time is God's, and not his own; and accordingly to be justly bestowed betwixt his *Temporal* and *Spiritual* Calling. Hours having wings, and every moment flies up to the Author of Time, and carries news of our usage of it. And here you have that commendable instance of *Jacob*, Gen. 31. 40. *Thus I was, in the day the drought consumed me, and the frost by night, and my sleep departed from mine eyes*. And it is recorded to the praise of *Ruth*, chap. 2. 17. *She gleaned in the Field until Even*: and of the vertuous Woman, *Prov.* 31. 15, 18. *She riseth also while it is yet night, ——— and perceiveth that her Merchandize is good; her Candle goeth not out by Night*. By all which *Instances* it is evi-

evident, that the conſciencious *Tradeſman* is bound (if health permits him) to be ſtirring early about his lawful occaſions, and continue therein with a chearful diligence all the day long, except ſuch time as his Soul or Body muſt be refreſhed. For the neceſſary Duties of Religion, as they take up but a little time, ſo they loſe none; and moderate refreſhment muſt be allowed. But as Prayer and Provender hinder no Journey, ſo *Meal* and *Mattens* gain time, and waſte it not. The Diligent *Tradeſman* hath always ſomething to do, either to lay in or to lay out, either to be learning or teaching; his Shop or his Books are always calling him. He is as wary in his expence of Time as of Money, knowing that his *Time* is but *ſhort*, ſhort for the work he hath to do for his Soul, for his Livelihood, for his Family, for his Friends, and for the Publick: And that it is alſo *uncertain*. *For Man alſo knoweth not his time, as the Fiſhes that are taken in an evil Net*; Eccleſ. 9. 12. That death is lurking in ſome part or other of his Body, and it will be cold comfort, if it ſeize him out of his Calling: But, *Bleſſed is the Servant, whom his Lord, when he cometh, ſhall find ſo doing*: Mat. 24. 46. He conſiders alſo that Time when ſpent is *irrecoverable*, no Prayers, nor Tears, nor Money can fetch it back again; and many times, that which might have been diſpatched yeſterday, cannot be done to day. As the *Hebrew* Phraſe is, *the work of a day* is beſt *in its day*. And therefore let the diligent *Tradeſman* be careful to fill his Time with uſeful imployment, and get the ſubſtance of his work done, before his Time and Strength be done; leſt he

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be undone himſelf both here and hereafter.

4. The *Tradeſman's Diligence* conſiſts, in *Laying hold of Opportunities.* For if a Man be never ſo induſtrious and painful, yet unleſs he be watchful to obſerve his Opportunity, and then ſwift to lay hold thereon, he is wanting in the diligence requiſit for him. For oft-times great matters may be done in a ſmall juncture of time. Hence ſome *Tranſlations* render that, *Prov.* 22. 29. *Seeſt thou a Man* diligent *in his buſineſs*; ready and ſwift. As there are ſometimes ſhreds of time, that may be improv'd to great advantage; ſo eſpecially *Opportunities*, which if caught by the forelock, will pay for all the care and watching for them; and if ſlipt, may never preſent themſelves again. The *fooliſh Virgins* had a proper ſeaſon to have ſtor'd themſelves ſufficiently with Oil, but then trifling and ſleeping, they could afterwards get none for love nor money. Opportunity is Wind and Tide; an Affair tranſacted in a due ſeaſon, is diſpatch'd with eaſe. The diligent *Tradeſman* obſerves theſe, and ſo ſails with Wind and Tide. *To every thing there is a ſeaſon, and a time to every purpoſe under the Heaven.* And therefore is care requiſit in a diligent man, as well as labour; and many thoughts more uſeful, than many words. Thus the *Kingdom of Heaven* is compared, *Matth.* 13. 45. to a *Merchant-man ſeeking goodly Pearls; who when he had found One Pearl of great price, he went and ſold all that he had, and bought that Pearl.* He ſpied his Opportunity, and ſtruck in with it to his great Advantage: and ſo muſt the diligent *Tradeſman* do, in what ever capacity he be, always provided that he build not

his Gain on others Ruins, nor purchase his private Advantage with prejudice to the Publick.

5. This *Diligence* is shewn, *In Taking a due care in those that seem lesser matters.* Many small matters amount to what is considerable at length. A mean Customer attended, and pleased, shews the way to a greater. The disdaining to get, or save, or mind things of small value, is often punish'd of God, by bringing such proud and careless ones to a morsel of Bread. When the Creature *groans* under one Man's vanity or abuse, the Lord hears it, and usually transfers it to another, who will use it better. Plain and notable is that passage of our *blessed Saviour*, Joh. 6. 12. when there were only some fragments left of *five Loves* and *two Fishes*, which had fed *five thousand People*; and thereby one would think had done their part; yet he appoints his own Disciples, to gather up the *Fragments that remain*, *that nothing be lost.* Now it is one thing to be thus wary, out of a penurious gripple humour, and another when it is out of a conscientious respect to all God's Creatures, and a diligent care to put every thing to its best use; as it's very likely that *Christ* caused these Fragments to be reserved for those that needed them. And a constant and careful respect to such small matters, will render a man able to do much more good, than a heedless person shall do, tho he be of a larger estate. God has promised, that *to him that hath, shall be given*; namely, to him that hath but *two Talents*, and improves them, they shall increase to *four*. I mean not by this particular to incourage any Sordidness, or unseemly Parsimony; but a due regard to those smaller

ſmaller matters, on which greater do depend, or which by ſome few repetitions amount to great. By a due care hereof, many Perſons have attain'd to a great Eſtate, and have done a great deal of good with it.

6. This *Diligent* Care conſiſts, *In Rejecting thoſe Avocations which would divert you from your Affairs.* In general, you ſhould indeavour to be as much in your Shops, Ware-houſes, or places where your moſt conſtant buſineſs is, as poſſibly you can: yea, ye ought to delight to be there, as every thing doth to be in its place, and to be reſtleſs when you are neceſſitated thence, until your return thereunto. For there is *your place*, where you may moſt confidently expect the Preſence and Bleſſing of God. Where did *Peter* and *Andrew* and *James* and *John* meet with *Chriſt*, but in their Ships, fiſhing or mending their Nets? As therefore it muſt be a weighty Cauſe, that will excuſe the *Clergy-man* in his *Non-reſidence*, if ever his Conſcience do conſider that repeated charge to *Peter*, *Feed my Sheep:* Joh. 21. 17. So muſt it be a conſiderable matter that will juſtify a *Tradeſman*'s pleaſing and repoſing himſelf at his Country-houſe, while his Affairs and Family at home are left at ſixes and ſevens. How many hopeful *Youths* have been undone hereby, being left by their Maſters to their own wills, and ſo in that unhappy opportunity trapan'd either by bad Men or Women unto all kind of Sins? Hath the *Miniſter* the charge of Souls in his Place, which being a perſonal Truſt, cannot be devolv'd upon another; and ſo have you in your Family; your Apprentices Parents confiding in your perſonal

worth and care, have intruſted their Children with you; and wo to you, if by your *Non-reſidence* they miſcarry. If you be grown too high for your Trades, or that they be grown too hard for you, it is better to reſign them unto more diligent hands, than to neglect them to the offence of God, and hurt of others.

This *Diligence* will alſo guard you againſt frequent, and needleſs *frequenting of Taverns, Alehouſes*, and *Coffee-Houſes*, where a great deal of Money is waſted, a great deal of Sobriety is loſt, and a great deal of Time is ſquandred away, which ſhould be imployed in your Callings. It is hard to determine how far ſuch Converſe may be permitted; but it is not hard to perceive, that many Tradeſmen exceed thoſe Bounds, which, I do not ſay Religion, but a reaſonable Diligence doth allow. And how many, which ſhould be found in their Shops, muſt be ſought in the Tavern; and others when they ſhould be worſhipping God in due ſeaſon in their Families, are loitering away their time in Coffee-houſes; wherein, tho there be no Law to reſtrain, they have no Superior to call them to account; yet there is an holy God who will enter into Judgment with them, if they do not repent, that is, *amend.*

The ſame *Diligence* reſtrains you alſo from *needleſs* and fruitleſs *Viſits.* A due performance of theſe, is not only neceſſary in order to buſineſs, but alſo to the preſerving and cultivating of Friendſhip and Alliance; but then Religion teaches Men to improve thoſe civil Offices, to our own and others greateſt good; either by giving

or

or receiving ſome good Counſel or needful Comfort; but it is the idle and uſeleſs Viſits, which the diligent Man avoids; the Viſits which are ſpent in ranſacking all the affairs and faults of their Neighbours or Acquaintance, in correcting the Miſcarriage of Church and State, in judging and condemning Perſons that are abſent, and ſo cannot make their own defence: Such as theſe, 1 Tim. 5. 13. *Wandring about from houſe to houſe; not only idle, but Tatlers alſo and Buſi-bodies, ſpeaking things which they ought not.* The Diligent Man gives his Viſits, but commonly they are ſhort, ſerious and chearful, whereby he may both leave a ſavour of Goodneſs behind him, and a deſire in his Friends to injoy him again.

This *Diligence* alſo excludes all *bewitching Pleaſures and Recreations*, which would diſtract you from your buſineſs. Such as are lawful, neceſſary, and ſeaſonable you may admit; but if they inſnare your Heart, or incroach upon your buſineſs, you muſt reject and anſwer them, as *Nehemiah* did, *Neh.* 6. 3. *I am doing my work, ſo that I cannot come down: why ſhould the Work ceaſe, whilſt I leave it and come down to you?* Pleaſures have their charms, but he that feareth God, ſhall eſcape them all. The diligent Man uſeth them, as Sauce to reſtore his Stomach, palled with poring on his buſineſs; and therefore a touch of them ſerves his turn. He taſtes them as the *Dogs* of *Egypt* do the Water of *Nilus*, with great caution, leſt the *Crocodiles* devour them. But I have ſpoken ſomewhat about theſe before.

Laſtly, This *Diligence* will reſtrain all unſeaſonable Devotion. Far be it from me to diſ-

courage the Exerciſes of Piety: This Climate is grown cold enough in them. But there is a *preposterous Zeal* in ſome *Tradeſmen*, and *Women* eſpecially, which draws them to neglect one Calling to further another. But the diligent Man conſiders, that God in his great Wiſdom appointed the *ſix* days for Work, and a *ſeventh* for Reſt. And tho upon extraordinary occaſions we may and ought to devote ſome of this time to ſacred purpoſes, as in caſe of Solemn *Faſts* and *Feaſts*; and tho an induſtrious *Tradeſman* may redeem by his Diligence ſome other hours, as for the Refreſhment of his Body, ſo for the inriching his Soul, by reading, hearing, and prayer; yet it is no way juſtifiable, to neglect a Man's neceſſary Affairs, upon pretence of religious Worſhip; to let neceſſary Work be undone at home, juſt Debts unpaid abroad, the Family languiſh for want of Providence, the Shop languiſh for want of his Preſence; while he runs from one opportunity to another, till his Eſtate be weakned, and his Credit ſink. Doubtleſs there is a meaſure to be obſerved in thoſe things, and uſually a Man is bound to pray and hear no more than will conſiſt, 1. With his *Ability of Body*; for if the Bucket be once broken, it will carry no Water. 2. With his *lawful Calling*; for therein God is truly ſerved. 3. With *time to meditate* on what he hears; for one Duty muſt never exclude another, he that doth nothing but hear, will grow deaf with hearing; and thoſe holy Exerciſes are but means, the end is ſtill nobler, which is to live *ſoberly, righteouſly, and godly in this preſent World.* And ſo much for the *Particulars*, wherein this *Diligence* is exemplified.

Thrid-

Thirdly; The *Inducements* which are proper to diſpoſe the Tradeſman to this *Diligence* are theſe.

1. It is *matter of Duty.* Thoſe places mention'd in *Prov.* 27. 23. and *Eccleſ.* 9. 10. put it out of doubt. Yea the *Holy Ghoſt* doth link it together with the holieſt Actions: *Not ſlothful in Buſineſs, fervent in Spirit, ſerving the Lord*; Rom. 12. 11. Ye are as truly bound to be diligent in your Buſineſs, as to be fervent in Prayer; and it's intimated there, that you ſerve the Lord in both, and conſequently it is a real Sin, both to be bewailed and amended, to be negligent in your Callings, as to be lukewarm in your Prayers. And in the *Fourth Commandment* God doth as well command Diligence in your Work on the *ſix* days, as Seriouſneſs on the Sabbath, and propounds his own *Example* to the ſame purpoſe; *For in ſix days the Lord made Heaven and Earth.* And tho he ceas'd creating, yet he is working ſtill: Joh. 5. 17. *My Father worketh hitherto, and I work. His Eyes are continually running to and fro thorowout the whole Earth, to ſhew himſelf ſtrong in the behalf of them, whoſe Heart is perfect towards him:* 2 Chron. 16. 9. So that here's the *Command* and *Example* of God himſelf for *Diligence.*

2. It is *matter of Safety.* An honeſt Induſtry is an excellent *Preſervative* both from *Sin* and *Danger.* Moſt Men's Temptations overtake them, when they be out of their Implovment, or negligent in it. When good *David* had been ſleeping in the afternoon, and walking too idly afterward, 2 *Sam.* 11. 2. then did he fall into that Temptation, that

coſt him ſo dear. You know the ſtanding Pool corrupts, the un-employed Harneſs ruſts; but he that is *in* the way of his *Vocation*, is moſt *out* of the way of *Temptation*. So it is alſo in caſe of *Danger*; if any Miſchief hover over a Man, it is likelieſt to ſeize upon him, while he is negligent in his Vocation. When *Iſhbaſheth* was lying on his Bed at noon, *Baanah* and *Rechab* ſmote him under the fifth Rib, 2 *Sam.* 4. 5. In all likelihood, it had fared better with theſe *two Princes*, if they had been ſtudying and doing the Duty of Magiſtrates, inſtead of repoſing themſelves upon their Beds. Let the *Tradeſman* learn from others harms to prevent his own, up and be doing, and the Lord is engaged to be with you.

3. In *reſpect of Benefit*. God doth uſually bleſs the diligent Man with Plenty. *The Hand of the diligent maketh rich*, Prov. 10. 4. *For the thoughts of the diligent tend only to Plenteouſneſs*; Prov. 21. 5. Now a plentiful Eſtate is deſirable, provided it be for right ends. If Riches and Honour be good for you, Diligence is the means to compaſs them: Prov. 22. 29. *Seeſt thou a Man diligent in his Buſineſs: he ſhall ſtand before Kings, he ſhall not ſtand before mean Men:* That is, he is fit for the higheſt Offices; he may aim at them, he is likelieſt to obtain them. We ſee Princes chuſe out induſtrious Men for their Service; 1 *Kings* 11. 28. *And* Solomon *ſeeing the young Man* (*viz.* Jeroboam) *that he was induſtrious* (or as the Margin from the *Hebr.* that he *did work*, or take pains) *he made him Ruler over all the Charge of the Houſe of* Joſeph; and you know how great he grew. If Princes

Princes ſee Men to be only wiſe, they ſuſpect they will be too conceited; if high-ſpirited, too turbulent; if honeſt and conſcientious, too difficult; if popular, dangerous; but if diligent, they are fit to be imployed. Now tho the ordinary Tradeſman never expects any great Office or Preferment; yet certainly his Induſtry puts him into the road of all the Preferment whereof he is capable; Iſa. 23. 8. *Whoſe Merchants are Princes, whoſe Traffiquers are the Honourable of the Earth.*

4. *In reſpect of Comfort.* There is a certain ſecret ſatisfaction of Mind, that always attends an honeſt Diligence. *The Sleep of a laboring Man is ſweet, whether he eat little or much:* Eccleſ. 5. 12. He hath been doing the duty of his Calling, and that comforts him. I appeal to your own Conſciences, and to every Man's Experience, whether you find not more inward Peace and Comfort at night after you have been diligently imployed in your Calling, than when you have trifled therein. And any croſs which befalls you is better born, when it finds you in your Imployment, than when out of it. And if by the wiſe Providence of God you do not by your Induſtry obtain abundance; yet you have this comfort, of having done your Duty, which is the chiefeſt ground of all juſt Satisfaction.

Fourthly; The *fourth* thing then upon this *Head* is to make ſome *uſeful Improvement* hereof, which is,

By { *Reproof,* / *Counſel.*

1. This

1. This detects and *reproves* the baſeneſs and ſinfulneſs of *Idleneſs* and Sloth, whether it be in point of *Care*, or of *Labour*. The holy Ghoſt by the hand of the Wiſe-Man doth frequently laſh this ſort of Men. *Prov.* 26. 13, 14, 15, 16. *The ſlothful man ſaith, There is a Lion in the way, a Lion in the ſtreets:* he fancies danger and difficulties where there are none. Then, *As the Door turneth upon his Hinges, ſo doth the Slothful upon his Bed: The Slothful hideth his Hand in his Boſom, it grieveth him to bring it again to his Mouth.* And yet after all this, *The Sluggard is wiſer in his own conceit, than ſeven Men that can render a Reaſon.* And herein he did not beat the Air: For there were then, and are now, numbers of idle Companions, idle Tradeſmen, like thoſe *Cretians*, Tit. 1. 12. *that were evil Beaſts, ſlow Bellies*, therefore evil becauſe idle. Come to their Shops in the day, they are abroad; the Prentice ſaw not his Maſter ſince eleven of Clock; knock at their Doors at eleven at night, they are at the Coffee-houſe; come in the Morning, they are in bed. Is this to be diligent in your buſineſs? Is this doing what your hand findeth to do, *with all your might?* How will you account for your Time, and Strength, and Parts? Why ſtand ye thus idle in the Market-place? Where are the old *Roman Cenſores morum*, Officers who were to examine and puniſh thoſe that ſpent much, and labour'd little? It is ſaid of the *Manna*, that if it were not gathered early, it melted: They that lov'd their Beds, ſtarv'd their Bellies. This courſe will load you with Guilt, and eaſe you of your Eſtate; no Calling ſo high, but Sloth will impoveriſh; none ſo mean, but Diligence

Diligence will inrich. *I was by the Field of the Slothful, and by the Vineyard of the Man void of Underſtanding:* You ſee the idle Man and the Fool are wrapt in the ſame Cloak. *And lo, it was all grown over with Thorns, and Nettles had covered the face thereof, and the Stone-wall thereof was broken down. Then I ſaw, and conſidered it well, I looked upon it and received Inſtruction. Yet a little Sleep, a little Slumber——So ſhall thy Poverty come as one that travelleth, and thy want as an armed Man:* Prov. 24. 20, &c. O learn by others Ruine to prevent your own. Conclude that Sweat is better than Tears, Wearineſs better than Hunger, and aking Bones than a gall'd Conſcience. It was holy Mr. *Carter*'s farewel charge to a *Scholar*, *Cave faſtum, ignaviam, Antichriſtum.* And one of the three things that wiſe *Cato* was ſaid to repent of, was, that ever he had ſpent an idle day.

2. Be *perſwaded* then,

(1.) To be *diligent in your Callings:* You have excellent *Patterns* ſet before you, the great *God* at work every day every where. *Jeſus Chriſt* went about doing good: Slipt his *Breakfaſt* to be at his Work; *Mat.* 21. 18, 23. wav'd his *Dinner* to diſpatch it, *Joh.* 4. 6, 34. Behold the Sun always in motion, and *rejoyceth in it, as a ſtrong Man to run a race*; Pſal. 10. 5. The Moon and Stars, the Sea, the Rivers, all Creatures buſy: Yea, *go to the Ant, thou Sluggard, conſider her ways and be wiſe.* You have excellent *Promiſes* for your Encouragement, and ſevere *Threatnings* to awake you; you have undeniable *Inſtances* of ſuch as have been

been raiſed by their Induſtry, and of ſuch as have been ruin'd by Idleneſs: you have all *Requiſites* to inable you: you have Brains, and Arms, and Health, there's nothing wanting but an Heart. Shake off then the Lethargy that hath benum'd you, mind your Buſineſs, revive your Love to your lawful Calling; reckon your ſelves to be moſt eaſy and happy in your Shops and Buſineſs, and drive the Nail while it is going. But direct all to a right end, the Honour of God, the Publick Good as well as your Private Commodity, and then every ſtep and ſtroke in your Trade is ſanctified. You are working for God, who will be ſure to reward you to your Hearts content.

Withal, you muſt beware, leſt this Diligence degnerate either into ſinful carking, or into immoderate pains, whereby either the Soul or Body ſhould be oppreſt; for whatſoever is gain'd thereby, contracts a Curſe which comes along with it, and without Repentance and Amendment, none of it ſhall ever do you, nor your Poſterity any good. *Behold is it not of the Lord of Hoſts,* (that is, by way of juſt Judgment) *that the People ſhall labour in the very Fire, and weary themſelves for very Vanity?* Labour in the Fire, and yet for very Vanity! *Hab.* 2. 13.

And one other Caution yet, Let not your Diligence in your earthly Callings, thruſt out the Service of God. For this, was *Martha* reprov'd, Luke 10. 41. Martha, Martha, *thou art careful, and troubled about many things; but one thing is needful.* You have a Soul as well as a Body; and both muſt live, and conſequently muſt be fed: and the Bleſſing of God muſt be daily ſought, without

without which all your Diligence will be ineffectual; ye cannot be rich whether God will or not. Obſerve that, *Prov.* 10. 4, 22. In the *4th Verſe*, *The hand of the Diligent maketh rich*; but in the *22d Verſe*, *The Bleſſing of the Lord it maketh rich, and he addeth no Sorrow with it.* Now God's *Bleſſing* and Man's *Diligence* are not *oppos'd* one to another, but *ſubordinate* to one another; that as the principal *cauſe*, this as the ordinary *means*; as the Phyſician, Skill and the Patients Care. It is only the Bleſſing of God, that ſupplies you with natural Abilities, both inward and outward. *It is he that giveth thee power to get Wealth*; Deut. 8. 18. He governs and directs the Hearts of others; he ſpeakes a good word for them to the Conſcience of thy Neighbour: He proſpers thy Endeavours; for all Second Cauſes depend upon the Firſt both in their being and in their working: He rules all thoſe Circumſtances that muſt concur to thy Succeſs; and he preſerves and multiplies what thou haſt. *Haſt thou not made an Hedg about him, and about his Houſe, and about all that he hath on every ſide? thou haſt bleſt the work of his Hands*, &c. *Job* 1. 10. And without this Bleſſing, *It is vain for you to riſe up early, to ſit up late*, or to *eat the Bread of Sorrow*: Pſal. 127. 2. And therefore allow convenient room for Prayer every day; and reckon to go round about by Heaven, is the next way to Succeſs, in all thy Undertakings; this is the way to thrive on Earth, and to be bleſt from Heaven. And this leads me to the *laſt uſe* of this *Point*.

(2.) If ſuch *Diligence* be needful about your Earthly Callings; How much more diligent

gent ought you to be about your *Heavenly?* If you ſhould riſe betimes to work, how much more to pray? If we ſhould ſweat to gain the World, what Agonies ſhould we have to obtain Heaven? There *giving all Diligence, add to your Faith, Vertue; and to Vertue, Knowledg:* Again, *Give Diligence to make your Calling and Election ſure;* 2 Pet. 1. 5, 10. If Riches do not, how ſhould Heaven drop into your Mouth, while you are ſleeping? What race is gotten without running? What Crown is obtain'd without fighting? *I therefore ſo run, not as uncertainly; ſo fight I, not as one that beateth the Air:* 1 Cor. 9. 26. As *Sloth* is the evident cauſe of Men's *Poverty* here, ſo it hath the moſt general and certain Influence into Men's *Miſery* hereafter: Few Men being willing to be at the pains to be ſaved; tho all the labour in Religion be accompanied with real Sweetneſs, and be like a Scholars Studies, tho they make his Brain and Back to ake, yet refreſh his Mind, and he had rather ſtudy than be idle. What is it that hinders Men from reading, whereby to get Knowledge? Sloth. What from Prayer? from afflicting their Souls? from examining their Hearts and Ways! Yea, from Conſideration, or any thing that is difficult to Fleſh and Blood? But Sloth. Shake off this baſe Diſtemper, learn of them that will be rich, what pains they take; they riſe, they run, they ſweat, they are unwearied for *falſe* Riches; and ſhall we ſleep and freeze in the purſuit of the *true* Riches? In the Name of God ſtir up thy ſelf, ſtrive to enter in at the ſtrait Gate, and work while it is Day, when Night comes no Man can work. Let

ſpiritual

ſpiritual Diligence accompany your temporal and out-ſtrip it. For that's the brave Chriſtian, (in holy Mr. *Dod*'s Judgment) that can *work hard*, and *pray hard alſo*. And ſo much for this ſecond *Requiſite* to a good *Tradeſman*, to wit *Diligence*.

SECT. 3.

Of Juſtice in a Trade.

THE next *Requiſite* in a *Trade* is *Juſtice*; we diſcourſe not here, either of *Univerſal Juſtice*, which the Moral *Philoſopher* reckons to include all Vertues in their *Uſe* or *Exerciſe*; nor of *Diſtributive Juſtice*, which conſiſts in a due Diſtribution of Rewards and Puniſhments, which belongs not to the *Tradeſman* as ſuch. But of that which is called *Commutative*, which is exerciſed in Dealings between Man and Man; and of this alſo not only as it is directed by the Law of Nature, but alſo as it is adopted among the Chriſtian *Graces*, where we ſhall conſider,

I. The *Nature* of it.
II. The *Neceſſity* of it.
III. The *Extent* of it.
IV. Make ſome *Uſe* of it.

1. For

I. For the *Nature* of it. *It is a gracious Habit, inclining one conſtantly to render to every one their Right.* Where you ſee,

1. Its *general* Nature: It is a *gracious Habit.* An Habit, and ſo rooted and fix'd in the Soul, and will exert it ſelf when no body is preſent to applaud or to diſgrace: an Habit, and ſo readily inclining a Man to Actions ſutable to it ſelf. For neither is the *Habit* within ſufficient, nor the *Acts* without, they muſt go both together: And then a *gracious Habit*: For tho *Moraluy* may reſtrain unjuſt Actions, and ſmooth the outward Converſation; yet it cannot breed in the Heart a *love* of Juſtice, as it is pleaſing to God; eſpecially when the Practice of it croſſes a beloved Intereſt: No, that the Spirit of God muſt work. *For the Fruit of the Spirit, is in all Goodneſs, and Righteouſneſs, and Truth:* Epheſ. 5.9. And then,

2. The particular difference of this from other gracious Habits is, that this *inclines us conſtantly to render to every one their Right.* It ſuppoſes that there is a *Property* which every Man hath in theſe outward things, and that the World lies not in common. And that an intercourſe is neceſſary among Men for their mutual well-being; that no Man can ſo ſubſiſt of himſelf, but that he hath uſe or need of others. Then ſteps in *Juſtice* to regulate all ſuch Negotiations, and teaches, and diſpoſes the honeſt *Tradeſman* to render to every one what of right belongeth to him. To Superiours, Inferious, Equals, Relations, and generally to every one, that he may be able to ſay with

with holy *Paul*, *I have lived in all good Conſcience before God, until this day*; Acts 23. 1.

II. For the *Neceſſity* hereof.

1. It is every Man's *Duty*. For,

(1.) It is commanded by the *Law of Nature*. Thoſe ſtrictures of Man's primitive Righteouſneſs which are left in him, do teach him this. It was an Heathen *Emperour* that made choice of this Motto; *Quid tibi non vis fieri, alteri ne feceris.* What you would not have done to you, do not to another. Which being rightly underſtood, is both the Foundation and the Rule of Juſtice. Every Man would deſire to be juſtly dealt with; and is it not equal and reaſonable, to render to every man, that which we expect from every man? It is ſcarce poſſible to obliterate this Principle out of natural Conſcience: and they that act otherwiſe, do overthrow the common Principles of Nature and right Reaſon.

(2.) It is commanded by the *written Law* of God. This is the tenour of all the *ſecond Table* of the Moral Law, and is particularly intended in the *eighth Commandment*, which ſaith, *Thou ſhalt not ſteal.* Which is nothing elſe but the reviving of the Law of Nature, or a new Edition thereof. Other *Scriptures* are frequent, and expreſs to this purpoſe. Deut. 16. 20. *That which is altogether juſt* (or, as the Hebrew emphatically, *Juſtice, Juſticer*) *ſhalt thou follow.* Which Law is ſtrengthned with the threatnings of Puniſhment in caſe of diſobedience frequently in the *Scripture*, and clear Inſtances of the Performance thereof accordingly. In ſhort, the Righteous God whom we worſhip, is

a Spotleſs Mirrour and Pattern hereof in himſelf; *He is Righteous in all his Ways*, Pſal. 145. 17. And he tells us, 1 *John* 3. 7. *Let no man deceive you, he that doth Righteouſneſs is righteous, even as he is Righteous.* And the *Righteous Lord loveth Righteouſneſs, his Countenance doth behold the Upright.* Pſal. 11. 7.

(3.) It is commanded by the *Law of Chriſt.* Our heavenly *Saviour* that died for us, hath own'd and urged this Juſtice. For, he came not *to deſtroy the Law*, but to preſs it; and ſo hath enfranchized this Adage. *Mat.* 7. 12. *Therefore all things whatſoever ye would that men ſhould do unto you, do ye even ſo unto them: for this is the Law and the Prophets.* And when the *Apoſtle* deſcribes the great Deſign of the Goſpel, *Tit.* 2. 12. He tells, that *the Grace of God which bringeth Salvation, hath appeared to all men; teaching us, that denying ungodlineſs and worldly luſts, we ſhould live ſoberly*, [towards our ſelves] *righteouſly* [towards others] *and godly* [towards God] *in this preſent world.* Wherein is contained the Sum of all practical Religion. So that the unrighteous do blot out a *third* part of the Goſpel, and ſo are unworthy of the *Chriſtian* Name.

2. This *Juſtice* is every Man's *Intereſt.* It is the ſound and ſafe way to Proſperity: In that Deut. 16. 20. *That which is altogether juſt thou ſhalt follow, that thou mayſt live, and inherit the Land which the Lord thy God giveth thee.* Other ways poſſibly may be ſpeedier to Riches, but this is the ſafe way. Pſal. 5. 12. *For the Lord will bleſs the Righteous, with Favour wilt thou compaſs him as with a Shield.* Tho it pleaſe God to ſuffer ſome right honeſt Men to be poor and diſtreſſed in this Life,

to

to evince that there is a *Judgment* to come; yet he doth manifeſtly favour others with temporal Bleſſings, to ſhew that there is a *Providence* at the preſent. And on the contrary, the moſt certain way to Croſſes, Poverty, Miſery, and Hell after all, is Injuſtice. Endleſs Inſtances hereof are in every place: Every *Aſſizes* bears witneſs hereunto. And if there were a *Collection* of all the Injuries, and the ſhameful Iſſue of them, adjudged in theſe *Judicatories* year by year, you would ſee a famous *Commentary* upon the juſt Threatnings of God againſt Sins of this kind. Beſides, thoſe ſecret Executions done by divine Vengeance, ſometimes on the Perſons themſelves, and on their Eſtates; ſometimes on their Poſterity, in theirs; which ſecretly moulder away, none imagining the cauſe, but only God. *A Fire not blown ſhall conſume him, it ſhall go ill with him that is left in his Tabernacles:* Job 20. 26. Upon all which accounts, it is highly neceſſary, that the *Tradeſman* be exact and juſt in all his ways.

III. I come in the *Third* place, to ſhew the *Extent* of this *Juſtice*, as it is to be exerciſed by the *Tradeſman*.

1. It conſiſts *in performing all your lawful Promiſes.* You ſhould be careful *before* you promiſe any thing, you ſhould be cautious *in* them; that what you promiſe be *lawful* and *poſſible*, or elſe you ſin in the very making ſuch Promiſes. Moreover you ſhould conſider the *Equity* and *Convenience* thereof before-hand; but when your word is paſt, tho it be difficult to fulfil it, tho it be prejudicial; you are ſnared by the words of your

Mouth, and ought, yea tho there be no witneſs in the caſe, to make it good. And a Promiſe or Contract made by your Servant, whom you have us'd to intruſt, binds you equally to Performance, as if made by your ſelf: For he whoſe Contract you would adhere unto, if it ſhould turn to your Advantage; you ought not to recede from, when it turns to your Prejudice. It it given as a *mark* of one, that ſhall dwell in the *holy Hill of God.* Pſal. 15.4. *He is one that ſweareth to his own hurt, and changeth not.* And a Promiſe binds an honeſt Man, as truly as his Oath. Theſe are the Bonds of human Society, which being diſſolv'd, no Man can truſt, nor rely, nor trade with another. No Man can firmly proceed in his own Affairs, when they do depend in any wiſe upon ſuch unfaithful Men, who make no Conſcience of performing what they have promiſed. It is true, if a Man have been cozen'd, and ſo ingaged by a *fraudulent Bargain* into a Promiſe: if the Fraud be in the ſubſtance of the thing bargain'd for, as Copper Lace for Gold, or the like, the Contract is void *ipſo facto*: for there was no conſent which is neceſſary in a *Bargain*, the one ſold one thing, and the other bought another: But if the Fraud was only in ſome undiſcern'd Circumſtances, or faulty qualities, tho the Seller ought to compenſate the Injury, yet in caſe he releaſe you not, you are obliged; unleſs the Defects be ſo conſiderable, as do render the Commodity uſeleſs; in which caſe you may ſeek your remedy, and *caveat emptor* the next time.

This reaches ſuch *Handicraftſmen* who promiſe to do ſuch a piece of Work; but never heed what they

they promiſe, and never heed how they perform it. This is *Injuſtice.*

If you *anſwer*, That your Purpoſe went along with your Promiſe, but that unexpected Accidents prevented your Performance; other Work of more haſte or profit came in; you had unforeſeen Diverſions, *&c.* I *reply*; Your Promiſes then ought to be conditional, and ſuch as he who imployeth you will admit of, or elſe you wrong him to advantage your ſelf, or to gratify another. And if unavoidable neceſſity compel you to fail in any Promiſe, apply your ſelf to the Party injured, indeavour ſomeway to ſatisfie him, and reſcue your Reputation: For in all theſe breaches of Promiſes, beſides the Sin, this Miſchief naturally reſults from them, that no body at length will truſt you, which is next to being buried alive.

And other *Tradeſmen*, that agree for a Commodity, but the Market falling, or ſome other Contingence happening, never come for it. This is *Injuſtice.* Others ſolemnly promiſe to pay ſuch a Sum of Money at ſuch a Day; The Day comes, but no Money, nor perhaps any Meſſage to crave further time. This is *Injuſtice.* Juſtice requires a punctual exactneſs; elſe all Humane Society is broken, Conſcience is debauched; and he that commonly breaks his Promiſes to *Men*, will eaſily break his Covenants with *God.*

And particularly, this Juſtice obligeth you to pay your *Work-folks* their Wages, and that at their Day, or uſual time for the receipt thereof. No Command of God can be more ſtrict and plain than that, Deut. 24. 15. *At his day* (not when

you pleaſe, or are in the humour, but at his day) *thou ſhalt give him his Hire, neither ſhall the Sun go down upon it: for he is poor and ſetteth his Heart upon it; leſt he cry againſt thee unto the Lord, and it be Sin unto thee.* His Belly or Back may want it, or his Family may want it, or his Trade may want it; or if none of theſe, yet it is his, not yours, but his when it is earned, and becomes due; and if it be not unjuſt to detain from another againſt his will what is his due, there is no ſuch thing as Unrighteouſneſs in the World. See alſo *Levit.* 19. 13. *Thou ſhalt not defraud thy Neighbour, nor rob him: the Wages of him that is hired ſhall not abide with thee all night, until the morning.*

2. This *Juſtice* is ſhewn *in paying your due Debts.* The prudent *Tradeſman* is wary how he contracts a *Debt*, and conſiders whether God do call him to enter ſuch Obligations; but when they become due, then it is plain Juſtice to diſcharge them, and to do it as *chearfully* as you did contract them; otherwiſe, tho you keep the Poſſeſſion, yet another hath the Right; and in detaining it againſt his Will, you are unjuſt. The Scripture is clear, Rom. 13. 8. *Owe no Man any thing, but to love one another.* The buſineſs is not whether your Creditor be rich or poor, (tho it be a heavy Aggravation, when the Widow or Fatherleſs be defrauded of their due; their Tears will *cry in the Ears of the Lord of Hoſts*) but *Juſtice* ſtands in rendring to every one his due, and all the while it is with-held, you live in Sin againſt God. For every Man is *Steward* of his Eſtate unto God, and he that wrongs a Steward in what his Lord has intruſted him, wrongs the Lord himſelf.

himſelf. If you plead Inability, this will be ſo far from juſtifying your Wrong, that it doth not ſo much as excuſe you, unleſs the *Hand of God* hath diſabled you: And then alſo, you ought to uſe all poſſible and lawful Endeavours to make them due Satisfaction. But take heed of charging that upon *God's Providence*, which hath been the effect of your *own Improvidence*; therein you *charge God fooliſhly.*

But there remains one other Offence againſt Juſtice, which is moſt inexcuſable, which is, *Breaking upon Deſign.* And that is, when a *Tradeſman* conceals an Eſtate, and counterfeits a Failure, compounds with his Creditors, induces them to accept a part of their due Debt for the whole, and inriches himſelf with their Spoils; How falſe and baſe a courſe is this? How many damning Sins doſt thou wilfully commit, for the compaſſing a little momentary Gain? Here's Lying, here's Stealing, here's notorious Hypocriſy and Diſſembling, Diſtruſt in God, and Injury to Man. How canſt thou hope to eſcape the Curſe of God upon thy Soul? Nay, upon this thy fraudulent Eſtate? is not this the *defrauding thy Brother? and is not the Lord the Avenger of all ſuch?* 1 Theſſ. 4. 6. Theſe Men can have no Refuge, but direct Atheiſm; or elſe that Conſcience muſt be in a deep Lethargy, that is not affrighted with ſuch Threatnings of the Almighty. But let all ſuch Men know, that their Iniquity will find them out, ſooner or latter. The Priſons they take, cannot keep out either Sickneſs, Terrors, or Death. And that's a poor Relief, that only reaches the Body, and that alſo but for a few moments.

3. This *Juſtice* conſiſts in *uſing exact Weights and Meaſures.* And that not out of *fear of the Officers*, but out of *love to Juſtice.* For without theſe, your Commerce is a perfect Cheat; the Buyer goes away ſatisfied, that he hath ſo much as he bargain'd for, for his Money, when indeed he hath not. See how punctual the *Law of God* is in this matter, Deut. 15. 13, 14, 15, 16. *Thou ſhalt not have in thy Bags divers Weights, a great* (to buy with) *and a ſmall* (to ſell with.) *Thou ſhalt not have in thy Houſe divers Meaſures, a great and a ſmall. But thou ſhalt have a perfect and juſt Weight, a perfect and juſt Meaſure ſhalt thou have: that thy days may be lengthened in the Land which the Lord thy God giveth thee. For all that do ſuch things, and all that do unrighteouſly, are an Abomination unto the Lord.* Here's the Law, and the Sanction: The Law ſhines with its own Evidence; ſo juſt and honeſt, and yet to ſtrengthen it, the greateſt Incouragement is given to the Obedience of it, and the greateſt Check to the contrary. The Lord is a God of Juſtice, and there is no Unrighteouſneſs in him. He hates all ſuch Workers of Iniquity.

And as the *Seller* ſhould uſe no other but *exact Weights and Meaſures*; ſo the *Buyer* ſhould be contented with them, and not deſire or indeavour to have more than he buys; for thereby he ſtrives to his Ability to make them *greater*, as the Seller would make them *leſs*, than the Law requires, which is equally abominable unto God. For the ſame Law of Juſtice and Equity ſhould govern both of them; and what Arts or Tricks ſoever are uſed by either of them for their own Advantage, to the Prejudice of the other, are criminal

minal before the Lord. Hearken what he ſaith, Ezeck. 28. 16. *Thou haſt defiled thy Sanctuaries by the multitude of thine Iniquities, by the Iniquity of thy Traffique: therefore will I bring forth a Fire to devour thee, &c.*

And among other Frauds *Falſe Lights* are juſtly reckon'd; when Men do ſo contrive the Lights in their Shops, as to repreſent their Commodities to be better than they are; when the honeſt Chapman comes home, they are quite another thing. What can be more fraudulent? It is no other than picking thy Neighbour's Purſe of ſo much as is extorted hereby from him, above the real worth of that Commodity. How can you rejoyce or ſleep with ſuch diſhoneſt Gain? Is not the Lord the Avenger of all ſuch? Be not deceived, God is not mocked, tho thy harmleſs Neighbour be trapan'd. If thy timely Repentance and Reſtitution prevent it not, he will take thee from thy *falſe Lights*, and thruſt thee without Bail or Main-prize *into true* and endleſs *Darkneſs*.

4. This *Juſtice* doth oblige a *Tradeſman* to the *right working of all Manufactures*. The *Municipal Laws* indeed, do generally make excellent Proviſion for this; but unleſs Men be under the awe of God and their own Conſciences, they may eaſily find Evaſions, and trample the Laws under their Feet. And the Law reaches not to innumerable Caſes of this nature. Tho it bind him that makes the *Cloth*, yet it reaches not him who makes up the *Apparel*; tho it obligeth him that tans the *Leather*, yet it reaches not him that makes up the *Shoe*; and ſo in many other Inſtances;

ſtances; now here *Juſtice* comes in, and teaches the *Tradeſman* to do all ſuch Work for others, as he would chuſe to have them done for himſelf. It's true, it may not be neceſſary to beſtow equal care and labour upon each piece of Work; the Stuff, the Price, the deſign of it may not require it; but Equity requires you to give to every Manufacture the Perfection requiſite to its kind; and not through Sloth, or multiplicity of Buſineſs, or any other ſelfiſh reſpect, render things uſeleſs, or unſerviceable.

Much leſs may you deceitfully thruſt in a baſer Stuff or Metal inſtead of a better; hereby cheating you Cuſtomer in the Price, tho he ſhould never come to know it, yea, tho it ſhould do him equal Service: for this is to impoſe upon his Ignorance, and to extort from him a Price above the true value of the Commodity. *Say not*, that the common Price will not allow, that you ſhould beſtow any more Care or Pains about your Work: For it is the Slightneſs of the Work which in many caſes hath abated the Price; which if you would generally reform, you might and would in a ſhort time raiſe up the Price to the juſt value of your Work; and this *Tract* is deſign'd to rectify not only one or two Tradeſmen, but the *Generality*; and particularly all ſuch as deſire to walk honeſtly, and to procure the Bleſſing of God.

5. This *Juſtice* conſiſts in *making conſcionable Bargains.* And herein lies all the Imployment of divers *Tradeſmen*, to wit, in *Buying* and *Selling*. Now *Juſtice* doth incline a Man neither to buy too cheap, nor to ſell too dear: but to deal with others,

others, as he would deſire to be dealt with. So that here;

(1.) It requires only a *reaſonable Proportion of Gain*, from what you buy or ſell. It is not eaſy to determine, by any *particular ſtanding Rule*, the meaſure of that Gain which a *Tradeſman* may receive. For it cannot always be meaſured, by what the Commodity *Coſt* him, which he is about to ſell; ſith he might by ſurprize or otherwiſe buy it too dear, and why ſhould another pay for his Folly? Or he might by ſome ſpecial Providence obtain at an under-value; and, why ſhould he cauſeleſly make another partaker of his Advantage? For without doubt a Man may take greater Gain at one time than at another, and may take the Advantage the Providence of God puts into his hands, ſo be it he uſe it moderately. The Rates at which *ſome Others* ſell, cannot always be a meaſure of a *Tradeſman*'s Gain; for many of them may be neceſſitated to ſell at an under-rate; and why ſhould other Mens Indigence prejudice him? Or ſome of them may under-ſell others, to gain a Cuſtomer, and ſo may take too little for one Commodity, that they may have too much for another; and why ſhould any ſuch indirect Deſigns regulate him that is above them? What a man hath *Formerly* ſold for, can be no Rule; for every one knows, that Commodities ebb and flow, and that which was worth a Shilling the laſt Month, may not be worth Six-pence this. Again, ſo much Profit as may comfortably *Maintain* the *Tradeſman* and his Family, cannot always be a right meaſure of his Gain; becauſe Twelve-pence in the Pound may ſufficiently main-

maintain him that is in Health, or hath a ſmall Family; whereas twice as much will not anſwer the neceſſary Expences of another, that is ſickly, or hath a numerous Family to provide for. Again, the *Utmoſt* of what he can get for his Commodity cannot always be a ſure Rule whereby to meaſure his Gain; for it is poſſible for him to obtain of an unwary Cuſtomer, double the true worth of his Commodity; which yet in Juſtice he ought not to do. Nor laſtly, can the *Intrinſick worth* of a thing be a ſufficient Rule, whereby to meaſure his Gain; ſince that in divers Commodities cannot be determined; and in many others, the Buyer's *Fancy* only makes them valuable.

All therefore that can be ſaid by way of *Direction* herein, muſt be drawn from that *Golden Rule* aforeſaid, *Whatſoever you would that Men ſhould do to you, do ye likewiſe to them.* From whence it follows, That what I may reaſonably deſire to gain by another, when I am to ſell, that Proportion I ſhould willingly allow him when I buy to gain by me. And on the other ſide, That which I allow reaſonable to another to gain by me, when I am to buy, that only ſhould I deſire to gain, when I am to ſell to another. And in general, that Gain is reaſonable, where due Conſideration is allowed to a Man for his Time, Pains, and Hazard, which is beſt to be known in individual caſes by the concurrent Opinion or common Uſe of prudent and conſciencious Perſons. The *Market-Price* is generally the ſureſt Rule, for that is preſumed to be more indifferent than the Appetites of particular Men. Howbeit,

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in caſe the Seller allow any conſiderable time to the Buyer for the payment of the agreed Price, it is lawful enough to advance the rate accordingly; not only becauſe he is thereby depriv'd of the improvement of his Money in other Traffick, but alſo runs ſome hazard of the loſing of it: But here, as in many other caſes, an upright Conſcience muſt be the Clerk of the Market, and the Rule it muſt ſteer by, is that good old one, *Thou ſhalt love thy Neighbour as thy ſelf.*

(2.) In your Bargains, *Juſtice forbids your taking advantage of anothers Neceſſity.* A Man's *Neceſſity* may be twofold, *Reſpective* or *Conditional:* as when, for inſtance, your Fellow-Tradeſman *needs* ſome Commodity of yours to ſerve his Cuſtomer withal; in ſuch caſes you muſt do to others as you would be done unto. But there is alſo an *Abſolute* or *Extream Neceſſity.* A poor Workman or Work-woman muſt needs ſell *now* to buy their Family Bread. A poor Man muſt needs buy ſuch a Commodity needful for Back or Belly; now to beat down the Price with the former of theſe, or to ſcrew up the latter, one jot beyond that which you could and would afford it to them, in caſe you knew of no ſuch Neceſſity, is manifeſt *Injuſtice*; and *Oppreſſion* is added to it. And I reſtrain it not to theſe caſes alone, but exhort you in no caſe to lie on the catch, to make your Markets of others Straits; for no Man would willingly be ſo dealt with; and Eſtates ſo gotten will be like *Gravel* between your Teeth. Nay, your Compaſſion ſhould incline you rather to deal better with thoſe, whoſe wants bring them to you, than you would with thoſe that

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ſtand in no need of your Conſideration, and the righteous God will recompence you.

(3.) *Make not your Advantage in your Bargains of others Unskilfulneſs.* Every Man hath not the like Sagacity, and the weak may eaſily forget, miſtake, and overſhoot themſelves: Now God hath not given to you greater Parts for the hurt, but for the help of your Neighbour; and for you to imploy them to his Detriment is quite to pervert the uſe them. The Buyer perhaps knows not the true worth of what he is about; as for Example, the beſt *Edition* of the *Book* he would buy. The Seller ſometimes knows not the true value of what you are buying of him. Now may you make a prize of his over-ſight? No, here comes in that *Royal* Law, *Thou ſhalt love thy Neighbour as thy ſelf.* No Man would over-reach or defraud himſelf, and why will you deal ſo with your Brother? *Say not*, Let every Man underſtand his own Buſineſs, and our Wit and Parts are Talents given us to improve to our own advantage, as well as our Eſtates. For tho every one ſhould indeavour to be skill'd in their own Affairs, yet certainly God hath not beſtow'd upon all the ſame natural Abilities or Opportunity, no more than the like portion of outward Eſtates; and whoſoever hath a greater meaſure either of inward Qualifications, or outward Eſtate, hath an Obligation upon him with them, to relieve, and not to ruine thoſe that are defective, according to that *Rule* in another caſe, *Rom.* 15. 1. *We then that are ſtrong, ought to bear the Infirmities of the weak, and not to pleaſe* (or ſeek) *our ſelves.*

(4.) *Make*

(4.) *Make no Bargains with ſuch as have no juſt Propriety in that which you are contracting about.* Some Care is due in this caſe, in thoſe that *ſell*; that they incourage not Children, or other weak People, who cannot rationally be thought to be truſted with Money, to barter with them. But eſpecially this concerns thoſe, that are frequently tempted to *buy* ſuch Goods as they know, or have vehement ſuſpition to be *ſtollen* from the right Owner. It's true, your Gain by ſuch Bargains may be great, but the *Sin* of it is manifeſt; you incourage them in an evil way, you aſſiſt them in a wicked courſe, and ſo become Partakers with them; Pſal. 50. 18. *When thou ſaweſt a Thief, then thou conſenteds't with him.* Why ſhould your Gain blind your Eyes? He that knowingly connives, aſſiſts, and any way furthers an ill Action, ſhares in the Guilt of it. And as the Sin, ſo the *Danger*; you are in danger of the Law of Man, and of the Wrath of God; if the one miſs you, the other will reach you, either here or hereafter. *Say not*, that your Shops are your Markets; for what honeſt Man will buy a ſtoln Horſe in the Market, if he know, yea or ſuſpect it? *Say not*, If you buy them not, another will: for the Folly or Wickedneſs of another will never juſtify, nor excuſe yours. What Man in his Wits will ſay, If I go not to Hell, another will, and therefore I'l ſtep before him. Perhaps you'l *plead* Ignorance, at leaſt Uncertainty in the matter. Indeed, if there be no rational cauſe to doubt, you are not culpable; but tho you be not certain, yet if there be reaſon to ſuſpect it, you ſhould not meddle with them, unleſs it be to retain them for

for the Owner, and to bring the Thief unto deſerved Puniſhment: For who will buy a Suit of Clothes, if he have but any ground to think the Plague in them? Away therefore with all ſuch diſhoneſt Gain, leſt it bring a Curſe upon all the reſt; and rather reſolve to be poor with Integrity, than rich by Unrighteouſneſs.

(5.) *Accuſtom your ſelves to an honeſt Plainneſs in your Bargains.* A neceſſary Prudence we have before recommended. Ordinary and diſcernable Faults every Buyer is ſuppos'd to take notice of; but if your Commodity hath any ſuch *private* Defects or Faults, as, being known to your Cuſtomer, would induce him to relinquiſh his purpoſe, or at leaſt to ſink his Price, you do not juſtly to obtrude the ſame upon him: for you would not, you ought not to be ſo dealt by. If the Buyer be culpable that cries, *It is naught, it is naught*, but *when he is gone his way, boaſteth*, Prov. 20. 14. then the Seller is no better, that cries, O it is faultleſs! it is excellent good! when it is neither ſo nor ſo. It is not your Formal Cant, nor ſmootheſt Harangues, that will make good a bad Commodity. And tho theſe Methods may ſerve you for a while, yet, according to the old Proverb; *Froſt and Fraud will end in Foul.* But of this more hereafter.

6. This *Juſtice* in a *Tradeſman* is ſhewed, *in defraying all lawful Impoſitions.* For it is ſuppoſed, that every *Tradeſman* lives under ſome *Government*; that in every Government, the *Prince*, or Magiſtrate, muſt be ſupported in the Execution of his Office, and inabled to protect his Subjects; that for this end, ſuch and ſuch Tributes

butes and Cuſtoms are allowed him by common Conſent; that a great part of ſuch Impoſitions do iſſue from the *Tradeſman*, eſpecially from thoſe that do *export* our own, or *import* forreign Commodities. Now *Juſtice* expreſly requires that, *Rom.* 13. 7. *You render to all their dues, Tribute to whom Tribute is due, Cuſtom to whom Cuſtom*; ſo that you muſt either punctually diſcharge them, or elſe plainly deny that they are *due*. And how can you queſtion this, when they are ſetled by Law, and this Law paſt with your own (in your *Truſtees*) Conſent, and that in a meer ſecular matter, wherein the Magiſtrates Juriſdiction is unqueſtionable; and grounded upon the plaineſt *Reaſons*, the Welfare, Safety, and Commodity of the Subject, and of the *Tradeſman* in a ſpecial manner? And therefore you cannot in Juſtice deny them, or indeavour to defraud the Magiſtrate of any part of them. *Say* not, that their *Property* is altered, they are transfer'd by the Prince into other hands; ſo that he is not wrong'd, but his *Farmers* or Officers, who, notwithſtanding your Defalcation, gain abundantly. For Theſe are inveſted with an undoubted Right from the Proprietor, and ſo cannot lawfully be defrauded, no more than a Tenant of what he taketh in Leaſe from his Landlord.

Neither *plead*, that the end wherefore ſuch Taxations were granted, is not attained; the Seas are not guarded, nor Traffick ſecured. For it is hard to prove the matter of Fact; the Prince's Care herein ought not to be call'd into queſtion, without clear and uncontroulable Evi-

dence; every neglect of ſubordinate Officers muſt not involve the Supream Magiſtate, unleſs it be frequent, notorious, and conſiderable, and after due Information. And when all is done, in all Ages there ever were, and ſtill will be ſome Over-ſights, ſome unworthy Perſons imploy'd, who will ſeek their own, and not the Publick Good; whoſe Faults muſt be corrected by their Superiours, and not pleaded in bar of Duty by every private Perſon. Neither is it enongh to *reply*, That if you do adventure to with-hold Cuſtom or the like, then you are ready, if detected, to ſtand to the *Penalty*; and reckon, that thereby you are diſcharged from any Guilt. For granting that it is due by Law, which certainly ſettles every Man's Right in his Eſtate, it is flat Unrighteouſneſs to rent away any ones Right without their Conſent; and the Penalty is chiefly intended to affright ill Men from doing Injury, whom Conſcience of God will not reſtrain. And therefore in the *Judicial* Law, which was founded upon the higheſt Reaſon, there was a *Treſpaſs-Offering* to be offered to God to atone for the Guilt, beſides the full Reſtitution to the Party wronged; *Levit.* 6. 5. & *Numb.* 5. 6. There is no common Thief or Pick-pocket but might make this Plea, if there were any Strength in it: That he ventures the Penalty, and ſo is blameleſs. And the Greatneſs or the Poverty of the Party wrong'd, is ſo far from extenuating the Crime, that it aggravates it.

And as you ſhould *render to* Cæſar *the things that be* Cæſar's, ſo ought you *to render unto God the things that be God's.* If ever ye expect the Bleſſing

Bleſſing of God, with-hold not from his Meſſengers, whatſoever is by Law or Equity due unto them. *The Labourer*, in any Calling, *is worthy of his Hire*; their's is a laborious Calling: The Sweat of the *Brain* conſumes more than the Sweat of the *Brows*. Never deprive, nor defraud, nor defer God's Miniſters their Maintenance. Dent. 12. 19. *Take heed to thy ſelf, that thou forſake not the Levite, as long as thou liveſt upon the Earth.* And 1 Cor. 9. 14. *The Lord hath ordained, that they which preach the Goſpel, ſhould live of the Goſpel.* Alas! they cannot trade as you can; they have relinquiſh'd thoſe gainful Emploiments, and are devoted to the Service of God, and the good of Souls. And yet ſome diligent *Cobler* may live as plentifully as ſome of them. They muſt not only have *Bread*, but *Books* and *Phyſick*; and ſhould be ſo ſupplied, that they might make competent Proviſion for their *Families*, and alſo be *Examples* as well as *Promoters* of *Charity* to them that want; 1 *Tim.* 5. 17. *The Elders that rule well, are worthy of double Honour, eſpecially they who labour in the Word and Doctrine.* And this is not only a Point of *Religion* and *Charity*, but of *Juſtice* and *Equity*.

7. The *Tradeſman's Juſtice* muſt be ſhewed in *paying due Reſpects to the Laws and Orders of his Society*. This Particular hath place only in thoſe Places where ſuch Societies are erected, and By-Laws and Orders made among themſelves; to the obſervation whereof the Members of the ſame are uſually obliged by a ſolemn *Oath*. Now ſuppoſing theſe ſaid Laws to be conſonant to God's Word, and to Right Reaſon, you are in Juſtice

and Conſcience bound to give your Obedience to them; yea, tho it ſometimes interfere with your particular Advantage. When thereby you are called to any Office of Charge or Trouble, you ought readily to diſcharge it; ſo that it be conſiſtent with the Imployments of your Calling, or other neceſſary Concernments: or elſe ſubmit chearfully to ſuch Fines as are duly impoſed.

Again; Tho you might (for inſtance) import or export ſome Commoditie to your great profit; yet if the ſame be prohibited by the Laws of your Society, you ought in Juſtice to forbear ſo doing. If there be Laws and Orders to which you are ſworn, engaging you to imploy no Foreigner in your Trade, leſt thoſe who ſerved an Apprentiſhip be diſcouraged, and left without Imployment; you are bound in Juſtice to refuſe all ſuch Aſſiſtance, eſpecially where in ſo doing you do really croſs the *End* of thoſe *Conſtitutions*. In a word, you ought in all things to conſult the good of the *Society* as well as your own; yea, the *future* welfare thereof as well as the *preſent*, if you will be juſt unto your Obligations.

8. This *Juſtice* will inſtruct you, to have *An equitable Regard to your fellow Tradeſmen*. Though every Man is bound to uſe all honeſt endeavours to get and increaſe his Cuſtom, yet as it is pity to be an hindrance to one that is poorer than your ſelf, ſo there is a *Decorum* to be obſerved in winning over to you, your Neighbours *Chapmen* or *Cuſtomers*; namely you muſt abhor all unjuſt *Reflexions* upon your fellow-*Tradeſman*, or on his *Commodity*, for that is directly againſt the *Ninth Commandment*; and any other cunning or unhandſom

ſom Tricks to attain your Ends; you muſt beware of a Covetous Principle, of all Injuſtice and Uncharitableneſs, of any thing that is unſeemly or ſcandalous. And though *Maſters* ſhould be content, that their *Apprentices* having ſerved their Time with them, ſhould carry away at their ſetting up ſome part of their Cuſtom and Cuſtomers; yet no ingenuous *Apprentice* will uſe any indirect means, either before the Expiration of his Time, or after, to feather his own Neſt by leaving his Maſter naked, or to endeavour any thing herein, but what is commonly and approvedly done in that caſe: For himſelf will not, when the caſe comes to be his own, be content to be ſo uſed. Neither is it agreeable to Juſtice or Equity, that the *rich Tradeſman*, whoſe Eſtate perhaps will bear it out, ſhould under-ſell his meaner Neighbours; or the *rich Artificer* ſo fall in the Prices of his Manufactures, that his poorer fellow-Tradeſman, wanting his Stock and Credit, cannot ſubſiſt upon it; eſpecially if ſuch ſinking the Price of your Commodity ſpring from a deſign of weakning or impoveriſhing the other.

The like ſinful *Injuſtice* there is, in ſuch an *ingroſſing* of Commodities, as doth manifeſtly tend to the undoing of many, for the inriching of a few, whether this be done by ſingle Perſons or Societies; if the Prejudice redound to many, and the Profit to a few, it is a common Injury, it is a making haſte to be rich by Oppreſſion, which tho your preſent Gain blind you from ſeeing; yet the righteous God, who is the common Father to all, will one time or other be ſure to reckon about it. Surely none of you would be content, or had

reaſon to be content to be ſo uſed.

Above all, that *Injuſtice* is intolerable which is offered to your *Partners* that repoſe the ſame Confidence in you, as they do in themſelves; and where you are bound by the ſtricteſt Ties of *Law*, and *Conſcience*, and *mutual Confidence* to be exactly juſt. So that to *undermine* one another, or to *purloin* from one another is a Crime that deſerves the ſevereſt Cenſure; and of which none will be guilty, that have not diſmiſt all *Love of Vertue*, or *Fear of Shame*.

9. This *Juſtice* will oblige the *Tradeſman* to a *Paternal Care about his Apprentices*. It behooves you in *Prudence*, to be cautious *whom* ye take in that Relation; to conſider what their *Birth*, what their *Education* hath been, what their *Diſpoſition* and *Aptitude* is; and do not for the ſupply of any preſent pinch of Buſineſs, or for the lucre of a little Money, thruſt a Thorn into your Foot, which may pain you for ſeven long Years together: but chuſe ſuch as are of honeſt Parentage, ſober Education, tolerable Temper, and capable of your Buſineſs. And when you have bound them and inoculated them into your Family, then *Juſtice* obliges you to uſe them juſt as you would have your own Children uſed, when they come into that Condition. Beware of undue *Severity* or *Rigor* on the one hand; and of fooliſh *Indulgence*, or careleſs *Neglect* on the other. For as the wiſe *Horſeman* when he would break a young Horſe, will neither check nor rein him too hard; leſt he ſpoil his Mettle, and force him to the Curvet to the danger of the Rider; nor yet doth he throw the Reins on his Neck, and ſuffer

him

him to go where and how he pleaſes, leſt he deſtroy himſelf and his Rider alſo: So ſhould the *wiſe Maſter* have a ſpecial Care to ſhun that *Auſterity*, which diſcourages his Apprentice's Endeovours, and alſo that *Softneſs*, which incourages his Vices.

As to the *former*, it is unqueſtionably a *Sin* againſt God. Tho you had nothing with them, yea tho you had bought them of their Parents for ſeven Years; yet God, who is your Maſter, hath charg'd you, Levit. 25. 43. *Thou ſhalt not rule over him with Rigor; but ſhalt fear thy God*; which he repeats again, *Verſ.* 46. *But over your Brethren the Children of* Iſrael, *ye ſhall not rule over one another with Rigor.* And as the *Sin* is great, ſo the *Danger* is evident, for ſuch uſage hath driven hundreds of Youths to deſperate Reſolutions; wherein, tho they cannot be juſtified, yet for giving them ſuch occaſion, you ſhall be condemned. Forbear then all imperious Carriage towards then; I would have you to maintain your Authority; but that is ſufficiently preſerved by a grave and religious courſe of Life, which will beget a Veneration in your Inferiours; whereas any diſcerned Sin in you degrades you, and breeds an inward Contempt of you in them that ſee it. Fix in your Hearts an unfeign'd love to them, and that will both guide you in all your Behaviour towards them, and diſpoſe you to bear with their Frailties and Imperfections: and certainly if we own this debt of Love to every Man, we ought to pay a greater meaſure of it to thoſe that are ſo near us. Be ſure, that they have *Food*, and *Raiment*, and *Reſt* convenient for them. For

Quality, let them have that which is ſutable to their Condition: For *Quantity*, let them have what is ſufficient for their neceſſity. For *Time* and *Seaſon*, let them have it in ſuch due ſeaſon, as may be for their Health and Comfort. You ſhould ſcorn to ſqueeze an Eſtate out of your Apprentices Bellies, or rent it from off their Backs. And then impoſe not too heavy Tasks upon them; make not their Lives grievous, leſt they cry unto the Lord, and he be wrath with you, and blaſt all your Affairs. Charge them not with Faults without cauſe, neither refuſe to hear their juſt Apologies: read and think of that *Scripture*, Job 31. 13, 14, 15. *If I did deſpiſe the cauſe of my Man-Servant, or of my Maid-Servant, when they contended with me, what then ſhall I do when God riſeth up? and when he viſiteth, what ſhall I anſwer him? Did not he that made me in the Womb, make him? and did not one faſhion us in the Womb?* And in caſe of Correction, let it be the laſt Expedient; and then by no means, brutiſh or cruel, but ſuch as a wiſe Father ſhould give his own Child, that they may diſcern your Love through your Anger; and be ſure that you be as ready to incourage them by word and deed, when they deſerve it, as to rate and chide them when they do amiſs: for the one is as due as the other; and he that is incur'd to be ever finding fault, diſheartens the Servant, and weakens the Authority of the Maſter.

You muſt alſo be equally watchful againſt the other extream, which is a weak *Softneſs*, or dangerous *Indulgence*. The Authority wherewith you are inveſted, is God's, and therefore you have no right to loſe or part with it, but ought to preſerve

preſerve and improve it both for the good of your Apprentices, and your own Comfort. God is a God of order, and therefore you ſhould let them underſtand, that you are plac'd in a Sphere above them, and that they muſt obſerve a due reſpect toward you, both in their Words and other Behaviour. Indulge them in no known Evil, eſpecially not in lying or ſcoffing at Religion. Teach them none of the wicked Crafts in your Calling, but ſtill recommend to them Equity and Honeſty. Above all, do your utmoſt to keep them out of bad Company; and to that end, take an exact account of their time, when they are out of your ſight; for 'tis then that they contract their miſchievous Acquaintance; and particularly on the Lord's-day, a day appointed of God for the good of the Soul, but abus'd very often by poor Apprentices both to the ruine of their Souls and Bodies. Keep them that day under your Eye; and the ſame Authority that ye aſſume over them on the week-day, exerciſe the ſame to keep them from evil, and in good Duties on the Sabbath-day; or elſe God may juſtly reproach you for your Selfiſhneſs and Hypocriſy. Some Relaxation ye ought to allow them, but let it be at ſuch Times and Places, and with ſuch Company, that may be ſafe for them; that they may be refreſhed, but not infected. And tho they grudg at this reſtraint, for the preſent; yet the time will come, that if they through their Obſtinacy come not to curſe themſelves for their own Folly, they will bleſs you, and bleſs God for your Care about them. And one other *Caution* here is needful, which is to beware how you ſend them into Foreign

reign Parts without ſome competent furniture both of Wiſdom, Counſel and good Books; whereby they may be there ſecured from the Temptations, which raw and unprincipled Youth do often fall into: For what will it profit them or you to gain the whole World, and loſe the precious Soul?

10. The *Tradeſman* ſhould be juſt *in making due Proviſion for his Wife and Children*, if he have thoſe Bleſſings, for there is *Juſtice* herein. The *Wife* hath brought a conſiderable Portion, in proſpect of a comfortable Proviſion; or elſe hath been helpful to get or keep your Eſtates, and govern your Houſhold-Affairs, or however *is Bone of your Bone, and Fleſh of your Fleſh.* She hath forſaken her Parents, and all her Friends, and caſt her ſelf upon the Love and Care of her Husband; Is it not juſt therefore that ſhe be provided for? Your *Children* are pieces of your ſelves; in whom, as far as can be, you are perpetuated; and by whom your *Name*, and *God's Name*, which is more, muſt be upheld. Theſe you have brought into the World in a helpleſs Condition: And is it juſt in you ſo to leave them? And yet ſuch is the Idleneſs and Negligence of ſome Tradeſmen, ſuch the palate-pleaſing in others, and in others ſuch fooliſh Bargains, and improvident Courſes, that they leave little to their Families, but Miſery and Tears. The Goods are priz'd, but they are old and uſeleſs: the Books are ſearcht, and they ſpeak no Comfort. The poor Wife runs and ſhifts one way, the Children they flee another. Nothing for the Creditor, nothing for the Wife, nothing for the Children. O wretched Injuſtice! the Name of ſuch Men muſt rot:

Their

Their Poſterity cannot riſe up, and call them Bleſſed. Will it excuſe ſuch Men, that they have been juſt to all Men, when they have been unjuſt to their own Fleſh? Not at all. Limit your ſelves therefore in your Expences; abate of your daily Superfluities in Clothes, Diet, and Furniture, that you may leave your Wives better than you found them; that you may leave your Children above the Charity of their Friends; that you may not die like the Brutes, who have no care of thoſe they leave behind them. *Prov.* 13. 22. *A good Man leaveth an Inheritance to his Childrens Children.* Pſal. 112. 3. *Wealth and Riches ſhall be in his Houſe, and his Righteouſneſs endureth for ever.*

11. This *Juſtice* in the *Tradeſman* obligeth him, to *ſhew Mercy to the Poor.* For it is evident from the *Scripture*, that *Righteouſneſs* containeth *Charity:* Pſal. 112. 9. *He hath diſperſed, he hath given to the Poor, his Righteouſneſs endureth for ever:* which the *Apoſtle* alſo, 2 *Cor.* 9. 9. applieth hereunto. And with good reaſon; for the Poor have a right to what we can ſpare for them. *Hence*, Prov. 3. 27. *With-hold not good from them to whom it is due, when it is in the power of thine hand to do it.* It is the Duty then of every Tradeſman, as it is of every other Man, to labour and *work with his Hands the thing that is good, that he may have* (not only to feaſt himſelf and Friends, or to hoard up for his Poſterity, but) *to give to him that needeth.* And he ſhould ſo order his own Expences, and improve his Skill and Care, that he may, if it be poſſible, be helpful unto others. It is therefore an unrighteous and unmerciful courſe in ſuch *Brokers* who require and retain for

Pledges

Pledges even the neceſſary Apparel, Tools, &c. of poor People, whom they ought rather to relieve in their wants, than ruine by their Oppreſſion. In ſuch Profeſſions, if they mix not Charity with Juſtice, they build their Houſes with the Tears and Blood of the Poor. The Chriſtian Tradeſman will rather ſtudy how he may imploy or relieve many, than impoveriſh any. He remembers how poor he was at his beiginning, and concludes, that he muſt give ſome real Teſtimony of his Gratitude to God for his Bounty to him.

And here is a large Field before you, wherein to ſow your Seed. Either you have ſome poor *Kindred* in City or in the Country; or God hath ſome poor *Children* of his, whoſe neceſſities cry for relief; or ſome poor *Miniſters* of Chriſt, that inſtead of living to ſtudy and preach, muſt ſtudy to live and get Bread; or ſome poor ingenious *Scholars*, that if they were ſupported a while, would become excellent Inſtruments of Good; or ſome towardly *Youths*, whoſe Parents can't put them to Trades; and others that have Skill and Parts, but have no *Stock* to ſet up with; or ſome poor *Tradeſmen* and Houſe-keepers that often want Work, and ſo want Bread, or are over-ſtock'd with Children, and yet are loth to complain, and aſham'd to beg, and ſo languiſh and waſte away: or ſome honeſt *Maids*, whom a little Money would ſettle either in Imployments or Marriage; who, being indigent and neglected, become liable to great Temptations. Beſides in the Country, there are *Schools* and *Hoſpitals* to erect and endow; *Tithes* to redeem from the Impropriators; *Work-houſes* to make for the Poor:

Lectures

Lectures to ſet up in the dark Corners of the Land; room and imploiment enough for your Charity. And to ſpeak the Truth, the *Tradeſmen* of *England*, and eſpecially of *London*, have outſtript all other Subjects in ſuch Acts of Charity as theſe: No Sort of Men being more ready on all Occaſions to realize their Charity, or that have ſcatter'd up and down the Nation ſuch viſible Inſtances thereof. For they are taught, that they are only *Stewards* of God's Stock, which is in their Hands; that well-ordered Charity is the moſt certain way of thriving; that what is imployed this way is not loſt, but lent on the beſt Security, and for the greateſt Intereſt; that it concerns them to lay up a Treaſure in Heaven, becauſe they muſt not abide always upon the Earth; and that the beſt Trading is for Inviſibles.

IV. And here let us ſtay a while, and make ſome *Application* of all this, which is the *fourth* Thing to be handled upon this *Head*.

1. By way of *Reflexion*. Have you been exactly juſt in all the above-ſaid Inſtances? Examine your own Conſciences. Perhaps no Man can charge you with any Injuſtice; but what ſays Conſcience? bring it to that Rule, *Whatſoever ye would that Men ſhould do to you, do ye likewiſe to them*: If Conſcience be not blind, it will ſee ſomething amiſs; if it be not ſear'd, it will ſpeak, and make you hear it; and the ſofteſt Pillow will not give you ſleep till you have made your peace both with God and Man. And withal take notice, that it is not ſufficient to intitle you to the Favour of God, that you have done as you would

be

be done by; unleſs your *Principle* be right, that the Fear of God and the Authority of a ſanctified Conſcience incline you to it. Can you ſay as *Neh.* 5. 15. other Governours before did ſo and ſo; but *ſo did not I, becauſe of the Fear of God?* I was careful of my Credit, I was fearful of Diſgrace; but the chief Bridle that kept me from doing any Wrong, was the Fear of God. And though others made no ſcruple to uſe ſuch Tricks, nothing hath been more common than ſuch and ſuch Methods, yet ſo did not I do, nor ever will, becauſe of *the Fear of God.* And if this hath been your Courſe, then

2. Here is *Comfort* for you. If you can truly ſay, I have nothing that of right belongs to others; I can truly aſſure you, that many Bleſſings do of right belong to you. Whether you have much or little, a Bleſſing is in it. *Better is a little with Righteouſneſs, than great Revenues without Right,* Prov. 16. 8. Perhaps your Eſtate is but little, little to what it might have been, if you had taken the indirect Courſes, which ſome of your Neighbours have done: But your little is better than their Revenues, yea than the Riches *of many Wicked,* Pſal. 37. 16. You adorn the Goſpel, and the Goſpel will crown you: Your Poſterity ſhall, if it be good for them, flouriſh; when theirs ſhall be brought to a Morſel of Bread: *For the righteous God loveth Righteouſneſs,* and doth uſually in this Life reward the Upright. However he that *walketh righteouſly, and ſpeaketh uprightly, he that deſpiſeth the Gain of Oppreſſions,* —— *he ſhall dwell on High.* —— *Thine Eyes ſhall ſee the King in his*

his Beauty, they ſhall behold the Land that is very far off, Iſa. 33. 15. *&c.*

3. But if God or Man, or your own Conſciences can prove you unrighteous and unconſcionable in your Dealings, that care not how you get Wealth, ſo that you have it; nor whom you wrong, ſo that you can do it cleverly; let theſe Lines help to *convict* you, let theſe Words ſink into your Hearts. Happy ye would be, but this is not the way to it: this only is the way to accurſed Riches; you build your Houſe upon a Quick-ſand; *Jerem.* 17. 11. *As the Partridg ſitteth on Eggs, and hatcheth them not: So he that getteth Riches, and not by right, ſhall leave them in the midſt of his Days, and at his End ſhall be a Fool.* He was a Fool all along, but he ſhall *find at laſt* that he is a Fool. And though the Sword of Juſtice never reach you, nor any Man's Eye find you out; yet that *Scripture* will follow and overtake you, 1 *Theſſ.* 4. 6. *Let no Man go beyond and defraud his Brother in any matter, becauſe that the Lord is the Avenger of all ſuch, as we alſo have forwarned you, and teſtified.* You wrong your Neighbour much, but you wrong your ſelves more. You diſhonour and defy a righteous God, who hath ſaid, *Job* 20. 15, &c. *He hath ſwallowed down Riches, and he ſhall vomit them up again: God ſhall caſt them out of his Belly, —— ſurely he ſhall not feel Quietneſs in his Belly, —— In the Fulneſs of his Sufficiency he ſhall be in ſtraits*, &c. Will ye not believe this, until ye feel it? Do not his Eyes behold, and his Eye-lids try the Children of Men? Hath he left off to be juſt? No, no; your Sin is crying for Vengeance all this while. O let the Long-ſuffering of God be

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Salvation to you! Let our Counſel be acceptable to you! which is to *break off your Sins by Righteouſneſs, and your Iniquities by ſhewing Mercy to the Poor, if it may be a lengthning of your Tranquillity*, Dan. 4. 27. Your Riches are corrupted, your Gold and Silver is canker'd, your Subtilty is Folly, ye are in the wrong way to Greatneſs; durable Riches and Righteouſneſs go together; *Wrath gotten by Vanity ſhall be diminiſhed, but he that gathereth by Labour, ſhall increaſe*, Prov. 13. 11.

4. Let all this ſtrengthen my *Exhortation* to all you Tradeſmen unto theſe *four* Things.

1. That you *govern your ſelves* and all *your Actions by this golden Rule of Juſtice and Equity.* Put your ſelves into the Place of thoſe you deal with, and carry it to them, as you would be us'd by them. Remember, that as you are ſelling to others to day, ſo you may be buying of others to morrow. Reckon not that all is gain'd, which is gotten from your Brother, but only that which is honeſtly gain'd; that it is a light Gain that makes a heavy Purſe, and that a good Conſcience is the beſt Eſtate; and generally in all the above-named Inſtances exerciſe your ſelves to have a Conſcience void of Offence, both towards God and Men. Believe God, ſo ſhall ye proſper. Often think of that Saying, *What ſhall it profit a Man, if he ſhall gain the whole World, and loſe his own Soul?*

And 2. If you have wronged any Man, and dealt unjuſtly with him, *make ſpeedy Reſtitution:* For you cannot be ſaid truly to repent of your Sin, unleſs you have at leaſt a real Purpoſe to reſtore, what

whatſoever you have unjuſtly gotten. This is both your *Duty* and your *Intereſt*.

1. *It is your Duty*; commanded by God and commended by him: *Commanded*, Numb. 5. 6, 7. *When a Man or Woman ſhall commit any Sin that Men commit, to do a Treſpaſs againſt the Lord,* [mark, though your Neighbour be the immediate Object, yet it redounds to the Lord] *and that Perſon be guilty: then they ſhall confeſs their Sin which they have done, and he ſhall recompenſe his Treſpaſs with the Principal thereof* [that is, the juſt Value of the Thing wherein he hath wronged his Brother] *and add unto it the fifth Part thereof* [both as a Penalty for the Wrong, and alſo to make the Satisfaction full] *and give it unto him againſt whom he hath treſpaſſed.* Now the Moral Equity which is contained in any of theſe *judicial* Laws, binds every Man to the End of the World. See alſo *Levit.* 6. 5. Hereupon *Samuel* ſaith, 1 *Sam.* 12. 3. *Whom have I defrauded? whom have I oppreſſed? and I will reſtore it you.* This *Nehemiah* called for, *Nehem.* 5. 11, 12. and the People preſently yielded to him. And this is *Commended* in *Zacheus*, Luk. 19. 8. *Lord, if I have taken any thing*, [mark, any thing of what kind ſoever, of what quantity ſoever] *of any Man* [good or bad, rich or poor, King or Subject] *by falſe Accuſation, I reſtore him* [not I'll do it at my leiſure, when I have a greater Eſtate to do it with, but upon the nail I reſtore him] *fourfold*: I'll be the Loſer, he ſhall have *fourfold*. And if ever Salvation come to your Houſe, and the Dominion of Grace into your Heart, you will go and do likewiſe.

2. It is *your Intereſt* to *make Reſtitution.* For what you have got by Wrong, will never do you good. The Gain of Deceit laſts but a while; or if it do, it ſtays with you in Wrath. If it abide with you till you dy, yet the Curſe of God ſtays with it; and lies, if not viſibly upon your Eſtate, Body, or Children, yet really on your poor Souls, which is worſt of all. It adheres to all you have, as the *Plague* to a rich Suit of Cloaths; they are gay and rich, but Death is in them: and who, that's wiſe, would wear the richeſt Suit with the Plague in it? courſe Sack-cloth were much better. So it were better for you a thouſand times to live poor and juſt, and dy bleſſed, than to live and dy with a Curſe. Now is it not Wiſdom to part with that which will do you no good but harm? What, run a hazard of loſing all your honeſt Gain, by keeping ſome little which is diſhoneſt? What, and venture Hell-fire, rather than part with ſome of your Eſtate; when as (if God ſay the Word to night) you muſt part with it all before Morning? Is it not better to bring it back and be ſaved, than to have it fetcht, and you be loſt? I tell you, if ever your Eyes be ſavingly open'd, you will make as much haſte to reſtore what you have wrongfully gotten, as ever you did to get it; and ſhake it out of your Skirt, as you would bruſh a Spark of Fire off your Cloaths. Think not hereby to lay up Eſtates for your Children, alas! this is not the way; for if you could riſe out of your Graves but one *fifty* Years after your Death, you would ſee that the Canker of your Deceits and Injuries had conſum'd it all; and that thoſe Riches which ruin'd your poor Souls

Souls in the *getting* of them, had ruin'd the Souls of your Poſterity in the *conſuming* of them. The Father damn'd by *injurious Getting* an Eſtate, and the Son, or Grand-child at furtheſt, damn'd by the *ungodly Waſting* of it. How many Houſes have you ſeen ruin'd, where an Oppreſſor, where a Knave hath dwelt? in a few Generations their Names are blotted out; and they who preferr'd Earth to Heaven, have neither Earth nor Heaven at laſt: and can you go by their Houſes, and not receive Inſtruction? will you ſee and know this, and yet follow them? Reſolve then from this Day to reſtore what you cannot honeſtly or ſafely keep. Make your ſelves Friends of the *Mammon* of Unrighteouſneſs. Take thy ill-gotten Goods in thy Hand (as that *Philoſopher* did his Eſtate, when he threw it into the Sea) and reſolve, 'tis better that theſe Things be loſt *for* me, than *with* me: What ſhall a Man give in exchange for his Soul?

Perhaps you will *plead your Inability*: that if every Bird had its own Feathers, you ſhould be left abſolutely naked; and in ſhort, that your whole Eſtate would not recompenſe thoſe whom you have wrong'd.

Anſw. Total Inability excuſes Reſtitution in the *Kind*, but yet there muſt be Reſtitution in the *Mind*. The *Will* you muſt have at preſent, and the *Deed* (except remitted) if ever you be able. In the mean time you ought to mourn, that you have wrong'd your Neighbour in Actions, and can only right him in your Wiſhes. And ſure there is ſome juſt Hand of God in it, that your Eſtate (though increas'd by your wronging of

others) ſhould be brought to ſuch an Ebb, that you are now unable to make juſt Reſtitution. Surely God hath blown upon it with his Curſe already; (and you may find by this, that no Induſtry or Cunning can aſſure ill-gotten Goods. And as ſure as this Curſe follows you *externally*; ſo ſurely (without Repentance and Reſtitution) will it follow you *eternally*. And therefore you are quite out in your Arguing, you cannot reſtore, becauſe it will make you poor; for if you do not reſtore, you will be poorer ſtill: And then it's better to be poor with God's Bleſſing, than poor with his Curſe. And grant it do bring you low; to reſtore every Man his own; alas! it doth only deliver you from that Eſtate, which would do you hurt, and ſtrip you of ſome Garments, that would keep you too hot. However the Event, Duty muſt be done, whether we grow rich or poor by it. Poverty and Piety are better company than Riches and Sin. And if you can truſt God (and otherwiſe you cannot be ſaved) he can and will, if it be for your good, make you amends for your Self-denial, and give you Goods and a good Conſcience alſo: 2 *Chron* 25. 9. *The Lord is able to give thee much more than this.* Howbeit, if the preſent Reſtitution ſhould be to your utter undoing, which may be avoided by ſome reaſonable Delay; acquaint the Party injured with your purpoſe, who will in Charity allow you ſome ſpace of Compenſation, and praiſe your Integrity.

Obj. It may be you will ſay, *I ſhall be ſhamed*, my Name will be poſted up for Diſhoneſty, and my Credit (which is a *Tradeſman's Deineſne*) will be blaſted.

Anſw.

Anſw. Sin is worſe than Shame. A Man may ſtand under Shame, but you cannot ſtand under the guilt of Sin. A wounded Conſcience who can bear? *Holy Auguſtine* hath determin'd long ago, *that Sin is not remitted, till the Thing be reſtored, wherein you ſinned.* If your Conſcience were tender, or your Eyes truly open, you would more tremble for Guilt than Shame. It was never better with *Ephraim*, than when *he was aſhamed*, yea *even confounded* (the higheſt degree of Shame) *for the Sins of his Youth*, Jer. 31. 19. and never worſe with *Ephraim*, than when he was *given up to Sin*, Hoſ. 4. 17. How long do you think it will be, ere you muſt be charged before God, Angels, and all your Neighbours with your unworthy Dealings? and then what unſpeakable Shame will cover your Face, when it will be found, that after all theſe Warnings, you liv'd and died in thoſe Sins? Alas! it will be but a while, and all your Hearts and Actions ſhall be laid out to the view of all; and were it not better that you prevented this your ſelf? But, I pray, what Shame is it to do that which is good, and to undo that which is evil? It is a Shame indeed to ſin, but that is paſt; but now you are about a Work of Righteouſneſs, Equity and Honeſty, there is no Shame in this; nay all Men, at leaſt all wiſe Men, will think better of you, than ever before: They will now conclude certainly, yonder is a ſingular good Man, that of his own accord will part with his Eſtate, and venture his Credit, rather than burden his Conſcience, or remain under the guilt of Sin. All Men will commend this, and much Praiſe will redound to God. Pray what Diſgrace is it to *Zacheus*,

thens, that he was willing to restore which he had gotten by wrong? God and Man record it to his Honour.

But for this you may so order your *Restitution*, that (if Occasion require it) you never need to be known. Consider whom you have injured, and how much; and then chuse your discreet *Minister*, or some other faithful *Friend*, who may dispose the Thing restored, or the Value of it, to the right Owner, and your Name never needs be known. But rather exceed than fall short of the full Value, in your Restitution. *I will restore him*, saith *Zacheus*, *fourfold*. And you know the Constitution which God made in this behalf, *Numb.* 5. 7. *And add to the Principal the fifth Part thereof, and give it to him.* This is *equitable* for *him*, who haply hath been prejudiced by your Injury, more than the naked Value, especially if much Time be past: and it is *profitable* for *you*, when your Sin costs you so dear, it is likely you will not easily trespass so again.

If after all, you *plead* that the *Party* you have wronged is *dead*, and perhaps there is none left, to whom *Restitution* may be made; or the Persons are now at such a distance, that it is impossible to make them personal Amends.

I answer; Restitution must be made in the proper place, if it be possible; or if the Party be dead, to their Heirs or Executors, and pains must be taken to find them out. But if no Person can be found, in whom the Right of receiving doth remain; then hear what *God* saith, *Numb.* 5. 8. *But if the Man have no Kinsman* (or Person having Right) *to recompense the Trespass unto, let the*

the Treſpaſs be recompenſed unto the Lord, even to the Prieſt. Almighty God is *Heir-General* in ſuch Caſes, in whoſe name and ſtead his *Prieſts* and *Poor* are authoriz'd to give you an Acquittance; and your Sin, being bewailed, ſhall through the *Ram of Atonement*, mentioned in *the ſame Verſe*, be forgiven. But till this be done or fully purpoſed, your Guilt remains, you are yet in your Sin.

3. Hence be *exhorted*, in all your Trading to *take always the ſafer Path in doubtful Caſes*; for it is impoſſible to ſpecify the Caſes, which occur to you in the Courſe of your Negotiations, wherein you will be in doubt whether this and that may be done or no. In ſuch Caſes chuſe to do that which ſeems the moſt innocent, the moſt juſt and the moſt charitable of the two. Run not always to the utmoſt of Things that may be lawful; he that goes upon the Brink of a River, you know is in Danger to fall into it. In matters of *Duty*, it's generally beſt to do the *moſt*, but in matters of Priviledg or *Advantage* (where there is doubt) chuſe to take the *leaſt*; for we have naturally Diſpoſitions, that will byaſs us towards our ſelves. And in point of *Gain*, always uſe Favour to the Poor, Ingenuity to the Unskilful, and Moderation towards all. You will find this to be the beſt way to a quiet Conſcience, and to a firm Eſtate. And in caſes of weight and difficulty, reſort to ſome more experienc'd and conſcientious *Tradeſman* for Advice; yea, reſort to God's *Miniſters*, and ſtating the Caſe aright, crave their Counſel. *For the Prieſts Lip ſhould keep Knowledg, and the People ſhould ſeek the Law at his Mouth; for he is the Meſſenger of the Lord of Hoſt*, Malach. 2. 7.

4. Laſtly, *prevent* others (as far as you can) from *doing wrong*. Recommend and propagate *Juſtice* to your Children; charge your Servants, that they offer not the leaſt wrong. Be, and profeſs your ſelves to be, irreconcilable Enemies to all injurious and deceitful Dealing. If Knaves and Cheats can incourage one another in their Vilanies; how much more ſhould upright and honeſt Men promote Righteouſneſs and Honeſty? Stand not patiently by, while another Man offers to do Injury; at leaſt be not Partakers with them. He that hinders not an Injury when he might, makes it his own. Improve the Intereſt or Sway you have in your ſeveral *Societies*, to reform what is amiſs there in this reſpect; and do your beſt to ſettle whatſoever belongs to your ſeveral Trades in ſuch a manner, as is moſt agreeable to Equity and Honeſty. And for all theſe Ends, labour to have your Hearts renewed: the Tree muſt be good, before the Fruit can be ſo. The Name of a Chriſtian will not ſave him, that lives a Pagan Life. *Imputed Righteouſneſs* will not profit an *unrighteous Dealer*. Think often, I muſt leave this Shop and all theſe Riches when I dy; and I know not how ſoon that may be: and what makes me fear Death, but Sin? What comfort can I have in all my Riches, if my Conſcience be unſound? and reſolve therefore, though I be a poor Man, yet I'll be an honeſt Man; though I may not be very great, yet I will always be very juſt; that ſo you may when you dy, take a good Conſcience with you, and leave a good Name and a Bleſſing behind you. And ſo much for the *Tradeſman's Juſtice*.

SECT.

Sect. 4.

Of Truth or Veracity in a Trade.

THE *fourth Requiſite* for the right managing of a Trade, is *Truth or Veracity*. Where I ſhall,

I. Deſcribe the *Nature* thereof.
II. Demonſtrate your *Obligation* to it.
III. Declare the *Inſtances* wherein it is to be exerciſed in the *Tradeſman's* Calling.
IV. Make ſome *Application* of it.

I. Concerning the *Nature* of Truth; I willingly let paſs many Notions and Diſtinctions of the *School-men*: And ſhall only take notice:

1. That there is a *Truth of Things*, whereby they are agreeable to that *Idea*, according to which they were fram'd.

2. A *Truth of Apprehenſions*, whereby we think, know, or believe of things according to their true Nature.

3. A *Truth of Expreſſions*, whereby we ſpeak of things according to what we think, know, or believe. Now when our *Apprehenſions* of things are not right, that's *Error* or *Miſtake*; which is a Fault and Sin in us, if it be about things which we

we ought to know, or pretend to know. As for Example, when you conceive that ſuch a Commodity (which by your Calling you ſhould have Knowledg in) is good, when indeed it is not. But then, when our *Expreſſions* agree not with our Apprehenſions, That's a *Lie*, and is a far greater fault, becauſe it's voluntary: So that every Miſtake is not a Lie, every concealing the Truth is not a Lie; every doubtful Speech is not a Lie; every Parable or Fable, ſuch as That *Judg.* 9. is not a Lie; every rehearſing of a Lie is not a Lie; though a Man may ſo rehearſe it, as to make it his own. But, *a Lie is the voluntary falſifying of the Truth*; and it is aggravated *when it is joyned with an intent to deceive.* Truth is like the Sun, a Lie is the eclipſe of it, it puts out the Eye of Truth. But of this afterward. At the preſent this is ſufficient, That every Man in his Calling ſhould judge of things as they are, and ſhould (when he is called to it) ſpeak of them according to ſuch his Judgment: and this is called *Veracity*, whereby a Man *ſpeaketh the Truth in his Heart*, as it is *Pſal.* 15. 2. neither adds nor diminiſhes; neither depreciates a Commodity, or puts Colours upon it, will neither affirm a thing or deny it, when he knows the contrary; and this he doth out of Conſcience to God, and out of Love to Truth. And this is ſufficient for the *Deſcription* of it,

II. Every Mans *Obligations* to this, reſult.

1. From the *Light of Nature*; by which it is evident, that the Tongue and Faculty of Speech is given to Man, whereby to expreſs and ſignify his Mind to others; ſo that he that is dumb

dumb in Speech, is better than he that deceives with it. As the deſign of a *Clock* or *Watch* is to be a true meaſure of Time, and to keep its juſt pace with the Sun; but being falſe in this, were better to be laid aſide, than to deceive you; better to lie in your Desk, than tell you a Lie in your Pocket. The deſign and honour of the Tongue is to ſpeak truly; ſo that it is reported of the very *Indians*, that in caſe they be convinced of a Lie, they will in revenge draw Blood of their own Tongues. Hence it is, that even natural Conſcience doth ſo ſtrongly ſupport a Man, when he ſpeaks Truth; no Frowns can daunt him: and on the contrary, he that falſifies the Truth (if Conſcience be not utterly ſear'd) is pinch'd within, even natural Conſcience ſtings him, tho no body can accuſe him; and then if he be detected, intolerable is that Shame that covers him.

2. By the *Light of Scripture.* Which doth conſtantly command Sincerity and Truth, and forbid the contrary. Zech. 8. 16. *Theſe are the things that ye ſhall do, Speak ye every Man Truth to his Neighbour.* It deſcribes a good Man by his Veracity: Prov. 13. 5. *A righteous Man hateth Lying:* Urgeth it with moſt pregnant Reaſons, *Epheſ.* 4. 25. *Wherefore putting away lying, ſpeak every Man* (no Man, no not the Tradeſman excepted) *Truth with his Neighbour: for we are Members one of another:* Where the *Apoſtle* uſhers in his Exhortation with one ſtrong *Reaſon*, couch'd in the *Illative* [*Wherefore*] which ſhews that this is an Inference from the foregoing *Verſes. q. d.* You have *put off the old Man with his Deeds:* All of you

you professedly, all true Christians really. It is ridiculous and shameful for him that is invested with new Robes to retain any one foul Rag upon him: And ye have *put on the new Man after the Image of Christ*, who is Truth, and so it is fit that all his Members be in the same Livery. And then, he backs his Exhortation with another *Reason*; *We are Members one of another.* Now every Man will be true to himself, will never go about willingly to deceive himself: It were a monstrous thing for one Member of the Body to go about to impose upon another. Now we are all of us Members of one another.

(1.) *As Men.* *Adam* was the Root, we all are the Branches.

(2.) *As Christians*; and so we are all one in Christ Jesus; our Religion doth knit us closer together than all other Ligaments in the World. 1 Cor. 12. 25, 27. *The Members should have the same care one for another. Now ye are the Body of Christ and Members in particular*: So that in deceiving any of the Members, you affront the Head. In short, unless ye be true Men, ye can be no true Christians; a false Man, and a true Saint, is a Contradiction. Thus you see, that the *Scripture* is direct for speaking Truth; it doth indeed *relate* divers Untruths spoken by others, both good men and bad, but it never justifies them. The Narration of such Faults of pious Men is a strong Argument of the Sincerity of the Scripture; and, that it no way excuses them, of its Sanctity. In which case *Augustine* charitably concludes, that God accepted in *Rahab* and the *Midwives*, &c. *Fidem mentis*, and par-

don'd

don'd to them *fallaciam mentientis.* In a word, we own and worſhip a true God, we profeſs a true Religion, we purſue a true Happineſs; by all which we are obliged to all manner of Truth, in Heart, in Lip, in Life.

3. This *Veracity* is demonſtrable by the *Light of ſound Reaſon*; that even thoſe that care not for the Scripture, may be convinced of the neceſſity of it; unleſs they will not only renounce *Divinity*, but *Humanity* alſo. For,

(1.) There is *Equity* in it. Every Man would be truly dealt with: No Man would be content that his Wife, Children, or Servants ſhould deny the Truth, or feed him with Lies. Which of you chuſes to have any thing to do with thoſe whom you cannot believe? Now is it not very equal, that you ſhould alway ſpeak the Truth, that do deſire always to hear others ſpeak it? Is it reaſonable that other Folks ſhould live by one Rule, and you by another? That Truth ſhould be eligible by all others, and not by you? This Veracity and Juſtice are ſo conjunct, that he cannot be juſt in his Dealings, that is falſe in his Words: For the ſame Law that commands us to do by others, as we would be done unto, equally obliges us to ſpeak in our Commerce to them, as we would be ſpoken to.

(2.) There is *Commodity in it.* This *Veracity* is ſo commodious, yea ſo neceſſary among Men; that all *Civil Society* is diſſolv'd without it. For all Tranſactions and Commerce between Man and Man, do lean upon this Fundamental Point; That one Man may believe another; now if Men do not *conſtantly* ſpeak the Truth, how can they be

be believ'd? thus all human Converſation is ſhaken. Now Reaſon it ſelf muſt needs enter an Action againſt any Courſe that overthrows the good of Mankind: and it were endleſs to tranſcribe the pithy Expreſſions of divers of the *Heathens*, in the praiſe of Truth and Veracity, and in defiance of the contrary.

(3.) There is *Ingenuity in it.* There is a certain bravery of Spirit and true Courage in ſpeaking the Truth, and a real cowardize in blanching and denying it. It is only ſome worldly Hopes, or ſordid Fear that doth biaſs the Tongue from its true Office; which is to be an Interpreter of the Mind. Let no Man that trades in Lies, pretend to *Generoſity*. Hence all noble Spirits are ſo ſenſible of the Imputation, that they will preſently anſwer the Lie given them with their Sword: which tho neither true Fortitude nor Piety can ever juſtify; yet ſuch their Senſibleneſs proves, how ingenuous a thing it is to ſpeak the Truth, and how baſe a thing to pervert it.

(4.) There is *Policy* in ſpeaking the Truth, honeſt Policy; for every Man ſhould by all good means, maintain and promote his Credit. This is the only way to make a Man *credible*: Who will believe one, who he knows is accuſtomed to derogate from the Truth? Such a Perſon ſhall not be believed, when he ſpeaks never ſo truly. He that is punctual in his Words, ſhall be believed in *doubtful* things, when the other will be ſuſpected in *certain* things. Among the very *Turks*, the word of a *Mahometan*, ſpoken on the Faith of a *Muſſulman*, weighs againſt all Contradiction. And therefore, ſetting aſide the Scripture, there's great

great reaſon for this Veracity, unleſs ye are content to be eſteem'd profligate Wretches, who neither value the eſteem of God or Man. Such Perſons will find in the iſſue, when they have affrighted all that know them from dealing with them, that Honeſty is the beſt Policy, and that the Reputation of fair dealing within, is better than the faireſt Sign they can hang out.

Three *Objections* are uſually made againſt all this:

Object. 1. That the *Examples of others* doth *incourage* us ſometimes to ſpare the Truth. We read of many in the *Scripture*, that have trip'd in this kind: *Abraham* himſelf, and *Iſaac*, *Rahab*, *David*, and ſuch like. And we daily ſee it done by thouſands; and ſurely then we may venture upon it as well as they.

Anſw. That ſome holy Perſons have been guilty this way, cannot be denied: but it is obſervable, that it was generally for *Fear*, never for *Gain:* So *Abraham*, *David*, *Rahab*, &c. Again; It is God's Word, and not good Men's Examples, which we are to be guided and judged by: You can produce the inſtances of their *Sins*, but you know not the bitterneſs of their *Repentance.* Again; when you are muſtering up *Scripture-Examples*, omit not that Lie of *Ananias* and *Saphira*, Acts 5. 8. which coſt them both their Lives. *Tell me*, ſaith *Peter*, *whether ye ſold the Land for ſo much? and ſhe ſaid*, *Yea*, *for ſo much*; and never ſpake another word. And then for the commonneſs of this Sin by others, it is an Objection to be anſwered with Tears; it is too frequent, which is an Aggravation of the Fault, and ſo far enough from

from excuſing it. We are taught other Doctrine out of the Scripture of Truth, *Exod.* 23. 2. *Thou ſhalt not follow a multitude to do evil.* But if you will needs do as the moſt do, you muſt reſolve to go where moſt do go, and where all Liars are tormented for ever.

Object. 2. The *ſmallneſs of the Sin* excuſes us. Lying is not Swearing, nor Killing or Stealing; there can be no great hurt *in* it, for we do no great hurt *by* it.

Anſw. 1. Let the Sin be never ſo little, the Image and Superſcription of the *Devil* is upon it. *For he is a Liar, and the Father of it,* Joh. 8. 44.

2. If it were ſo ſmall a Sin as you pretend; pray how many little Rents can you be content to be made in your Garments? how many little Motes will any of you reſt with in your Eye? how many little Wounds will you brook in your Fleſh? and ſhould we be more tender of every thing than of the precious Soul? Beſides, let me tell you,

3. That a little Sin allow'd, juſtified and pleaded for: is more intolerable than a greater Sin that's diſallow'd and diſown'd.

But laſtly, this Sin is not ſo ſmall as you make it; For as it renders a Man moſt unlike to God, whoſe grand Attribute is *Truth*; So it is rank'd among thoſe Sins which he is ſaid particularly to *hate*, Prov. 6. 16. *A proud Look, a lying Tongue*; and there is ſo much Atheiſm and Hypocriſy included in a Lie, that all Liars are rank'd with *Murderers, Sorcerers*, and *Idolaters*, and lodged with them in the Lake that burneth with Fire and Brimſtone for ever: *Rev.* 21. 8.

Object.

Object. 3. *Neceſſity compells us to it:* We can neither buy nor ſell without ſomewhat of it; neither will People believe us when we ſpeak never ſo truly, and ſo we are forc'd to lie; there is no trading, or at leaſt no gaining a ſufficient Livelihood without it.

Anſw. 1. There is no lawful Calling but may be followed with Truth and with a good Conſcience: they that plead the contrary, do tacitly make the holy God to be the *Author of Sin*; an Inference to be abhor'd as much as he abhors the thing it ſelf. Nothing can make Sin needful. *Peter*'s Lie to ſave his Life did not juſtify it, he wept bitterly for it. And if it were a Crime to lie to ſave his Life, can the pretence of a Livelihood excuſe you in it? Curſed is that Trade that cannot be followed without Sin. But your caſe is otherwiſe. How many conſciencious Perſons are there in your very Trades, that had rather *die* than *lie?* If People will not believe you when you tell the Truth, much leſs will they, when you tell Lies. Beſure, whatſoever is gotten by your lying, is curſed Gain; Prov. 21. 6. *The getting of Treaſures by a lying Tongue is a Vanity toſſed to and fro of them that ſeek Death.* They that ſeek Death and Deſtruction, in this courſe are ſure to find it.

III. I come now in the *Third Place*, to declare how this *Veracity ſhould be exerciſed by the Tradeſman.* And that we may not ſtrain this Duty too far; you may know that he is not obliged hereby imprudently to declare always all the Truth he knows; and conſequently to diſcover either

either the juſt Price that his Commodity coſt him, nor any other Circumſtance, which would make to his Diſadvantage: For though you are bound never to ſpeak a Falſhood, yet you are not bound always to blurt out all the Truth, except when you are by the *Magiſtrate* lawfully called thereunto. No Man is obliged to reveal the *Myſteries* of his Calling; nor to tell where or how he is furniſh'd with ſuch a Commodity; nor where his Cuſtomer may be ſped at a cheaper rate: Yet herein you muſt be govern'd by that *Royal* Law, *Thou ſhalt love thy Neighbour as thy ſelf*: and you are to anſwer others in all ſuch caſes, as you ſhould deſire to be anſwered your ſelf. And prefer a greater and common Good before a leſſer private Advantage; as the Law of Nature taught that *Heathen* to judg that the *Mariner*, who having got the ſtart of other Ships, which were carrying Corn to a diſtreſſed *Iſland*, ſhould ſcorn to make Advantage of the poor Peoples Ignorance and Indigence, but plainly tell them of the Supplies that were coming towards them. In other Caſes, tho a *Tradeſman* may not lie upon the Catch to defraud his Brother, yet he may ſtand upon his Guard, and not betray or prejudice himſelf.

1. The *Tradeſman's Veracity* then conſiſts, *In not concealing from your Cuſtomer that Truth which by the Law of Equity or Charity you ought to tell him.* If you know any ſecret conſiderable Fault in your Commodity, it is not ſufficient that you make what Abatement you think fit for it, but you ought to diſcover it to him: for he may, and perhaps upon good Reaſons, ſet a greater value

value upon that defect than you do, and be far more prejudic'd by it, than your Abatement comes to: Or if you know any other cauſe, whereby you may be reaſonably aſſured that the Bargain will turn conſiderably to his Prejudice, and the forbearing of it will not be an equal Prejudice to you; the Law of Juſtice and Charity obliges you to give him warning of it. By the ſame Rule you ought not to pay to any Man that *Coyn* which is not *currant*, eſpecially to him that confides in your Sincerity; but fairly tell him your Suſpicion of it, for otherwiſe you do not indeed pay him the Sum for which you did agree. In all ſuch caſes you would take it well and reckon it for great Integrity, to be advertis'd your ſelves, and then it muſt needs be highly commendable in you, to advertiſe your Neighbour. *Say not*, that you only do herein as you were done by, you were deceived in the Coyn or Commodity by others, and therefore may now do the like: For you muſt not deal with others as you *are*, but as ye *would* be dealt with; and you will find it an unſound Concluſion at laſt, to deceive an honeſt Man, becauſe you have been deceived by a Knave.

2. This *Truth* and *Veracity* is ſhewed *in ſhunning all unjuſt Commendations of your Commodities.* If you do this ignorantly, thinking them to equalize your Praiſes, when indeed they do not, you offend in a culpable Miſtake, becauſe you ought to know the real Goodneſs of your own Commodity; or to heſitate about it, if it be dubious to you. But if you extol that which you know is not praiſe-worthy, or above that which you

know it deſerves, it is then a notorious Offence againſt Juſtice, Charity and Truth. Thus, to affirm that a Commodity is new, or of the neweſt Faſhion, when it is old; that it is the beſt in Town, when you know there is better. To cry up this Book, meerly becauſe you printed it, or this *Edition*, becauſe you would gladly ſell it, when you know the intrinſick Goodneſs of the thing doth not anſwer it, are all Treſpaſſes againſt that Veracity and Truth, which ſhould be currant between Man and Man.

3. This *Veracity* will teach the *Tradeſman*, *To avoid all unjuſt Diſparagements of a Commodity.* Thus we read, Prov. 20. 14. *The Buyer ſaith, it is naught, it is naught, but whon he goeth away he boaſteth.* But the Gain you reap by ſuch Artifices, will not ballance the Guilt you contract by ſuch double dealing. Forge not therefore any cauſleſs Exceptions; for your own Conſcience muſt needs (if you have any left) give the Lie to your Tongue. Things which are manifeſtly good, allow them their due Commendations, otherwiſe you will more diſparage your own Judgment, or your Sincerity, than the things themſelves: Things that are evidently faulty, you may plainly, but withal modeſtly mention their Defects. But be not too confident of what is doubtful, but make uſe of due Caution in reſpect of your ſelves, and the like due Charity in reſpect of your Neighbour. Ruin not his Credit, becauſe he hath ſometimes a Commodity which will not paſs the muſter: nor aggravate a Defect above Demerit of it, for that ſavours of Spite and Uncharitableneſs. You may think that

that your Tongues are your own, and being voluble, by them you can enhanſe or depreſs what you pleaſe; but all this is but a ſort of *Cheating*, which the leſs it falls under the Cognizance of Man's Law, the more it is obnoxious to the Juſtice of God.

4. This *Veracity* of the *Tradaſman* conſiſts, *In abhorring to affirm or ſay what is Untruth*, either about the *Kind*, or *Price* of his *Commodity*. This is ſo plain a caſe, that one would think none ſo baſe and wicked, as to offend herein. But daily Experience proves, that this is too uſual. To pretend a Commodity is of one Kind or Country, and it is of another; that it is faultleſs, when you ſtrive only to cover them; to affirm that the Beaſt is ſound, when he is lame; that the Manufacture is of ſuch an excellent Artiſt's Work, when it is not; that it coſt you two Shillings, when it never did; that you cannot afford it under ſuch a Price, when your own Conſcience doth or may tell you, that you can; that you have refuſed ſo much for it, when it was never offered you; that you never ſold it at ſuch a low rate, when you know that you have. Theſe and all ſuch like Affirmations, are directly againſt *Truth* and *Veracity*; and you have ſtrongly ſtupified and impoſed upon your own Conſcience, that dare trade with theſe Falſities. Does not the God of Truth ſtand by you and hear every Word? and may not he juſtly, how ſoon you know not, cram theſe Lies down your Throats and choak you with them? Well, his Forbearance is no Acquittance. If, for every *Lie*, your Tongue were boar'd through with an hot

hot Iron, would you be ſo brisk with them? Alas, without a ſound Repentance, a far greater Torment is prepared for you. Reſolve therefore, if Truth will not maintain you, Falſhood never ſhall. An Eſtate gotten by Deceit, will deceive him that gets it. And the *Wiſe Man* hath determined, *That a poor Man is better than a Liar*: Prov. 19. 22.

5. This *Veracity* is to be ſhewed by the *Tradeſman*, *In forbearing all Equivocations and diſguiſes in his Tranſactions.* For, as you have heard, the end of Speech is to notify your Minds to others; when therefore it is clouded with Ambiguities, purpoſely to deceive another, the end is fruſtrate, and your Neighbour unjuſtly impoſed upon. 'Tis true, a Man, as above, is not bound always to impart all he knows; Prov. 29. 11. *A Fool uttereth all his Mind: but a wiſe Man keepeth it in till afterwards:* But he is never permitted to deal in mental *Reſervations* and *Equivocations*, whereby to deceive his Neighbour, which are nothing elſe but *painted Lies.* Your ambiguous Words are in one Senſe true, it may be, but in another, falſe; and you preſent them to him in one Senſe, and keep them to your ſelves in other; or perhaps you will ſpeak out ſo much as may deceive another, and reſerve ſo much in you own Mind, as, were it added to the reſt, would contradict what you have ſaid. Now theſe, as they are equally injurious with downright Lies to them with whom you deal; ſo they are equally abhorred and avoided by the upright *Tradeſman.* For as a Thief diſguis'd, is fully as dangerous as bare-fac'd; ſo all ſuch ſophiſtical trafficking is as de-

ſtructive to Juſtice and Honeſty, as plainer Falſhoods. The upright Tradeſman, tho he ſhould be a *wiſe* Man, yet he is a *plain* Man; he will ſpeak as he thinks, and do as he ſpeaks. It ſavours ſtrong of Knavery, when a Man's Speech is like *Apollo*'s Oracles, which may be underſtood either in a *fair*, or in a *fatal* Senſe. Would any of you be ſo trapan'd? or be pleaſed with ſuch double-dealings? why then renounce ſuch dealing your ſelves: *Be Iſraelites indeed, in whom there is no gule.*

6. The *Veracity* in the *Tradeſman* extends to the *Reſtraining the multiplicity of Words.* The *Scripture* doth every where condemn a multitude of Words, and ſaith, Prov. 10. 19. *In the multitude of Words there wanteth not Sin: but he that refraineth his Lips, is wiſe.* And *Eccleſ.* 5. 3. *That a Fools Voice is known by multitude of Words:* Yea, Prov. 29. 20. *Seeſt thou a Man that is haſty in his Words? there is more hope of a Fool, than of him.* And on the contrary, Prov. 17. 27. *He that is wiſe, ſpareth his Words.* And yet what a flood of Words are commonly poured out about the ſmalleſt Traffick? Amongſt which, there muſt needs be many vain and unprofitable. The *Seller* commonly asking unreaſonably high, while the *Buyer* doth as commonly bid unreaſonably low; and a long ado ere they can come near one another. Yea oftentimes he that ſells, ſhall peremptorily affirm, he will take no leſs than he hath ſpoken; and he that is buying as poſſitively concluding, that he will give no more than he hath offered; and yet both of them ſhall recede from their Words, ere they have done. Now tho I

cannot ſay that every altering of a Man's Price, either in the Seller or the Buyer, is a Lie; for you have heard that a Lie is a falſifying the Truth with an Intention to deceive, whereas this when it is juſtifiable is only to ask too much, that the Chapman may give juſt enough, or only to bid too little, that the Tradeſman may not have too much; *iniquum petere, ut aquum ferat:* Yet great Caution muſt herein be uſed, leſt you take an unjuſt Price as well as ask it, or at leaſt occaſion others to think you do ſo: but as our *Saviour* ſaith in a like caſe, Mat. 5. 37. *Let your Communication be yea, yea; nay, nay; for whatſoever is more than theſe, cometh of evil:* So certainly theſe Methods proceed from that Injuſtice, which Men either have in themſelves, or ſuſpect to be in others; or elſe why might not any ſuch Traffick be diſpatch'd in two Words, as well as in two hundreds? And this ſhews how far we are degenerated from the Primitive Simplicity; for there in one *Verſe*, *Gen.* 23. 15. *Ephron* ſaith, *The Land is worth four hundred Shekels of Silver:* and in the next *Verſe Abraham* weighed to *Ephron* the *Silver* without more ado. The like in the caſe of *Boaz*, of *David* and *Araunah*, of *Jeremiah* and *Hanameel*. And you will find that frequent recedings from your Word, will indanger to forfeit your Credibility, and it were much better and eaſier for Men to be at a word in their Bargains; unleſs upon a ſtricter Obſervation of the Commodity, there is viſible cauſe to alter it. Say not, there is no trading without this Cuſtom; for we ſee, that *de facto* conſiderable trading is diſpatch'd by divers Perſons, without either many Prices, or many Words,

Words, which ſhews that the thing is poſſible, and ſurely ſhould be endeavoured by all diſcreet and conſciencious Perſons.

IV. And here let us make *Application* of this *Point*.

1. Let all *Tradeſmen reflect* upon and take due Cognizance of their own Behaviour in this matter. Have you in the foreſaid Particulars liv'd in all good Conſcience to this day? Have you always ſpoken the Truth in your Hearts? Have you been *cunning Hunters*, as *Eſau*, or *plain Men* as *Jacob?* have you ſet a watch before the Door of your Lips, and kept your Mouth with a Bridle? have you never made Lies your Refuge? nor affirm'd any thing, which your Conſciences have contradicted? O judg your ſelves, that ye may not be judged of the Lord! Erect a juſt *Tribunal* in your own Breaſts, and call over your Behaviour in your ſeveral Callings; let matters have a fair Trial, and pronounce righteous Judgment. And if you find your ſelves faulty, make your Atonement with God; and make what poſſible Amends you can, to thoſe that have been deceived by you. Make *true* Confeſſions of your *falſe* Equivocations, and reſt not, till you have obtain'd Pardon through the Blood of Jeſus Chriſt.

2. I am authoriz'd from this *Point* to ſpeak *Reproof* and *Terror* to all thoſe *Tradeſmen* that do love or make a Lie. There are too many that care not what they ſay, ſo that they may gain by it; affirm any thing, deny any thing, cloud, colour, equivocate, deny their own Words, contradict

tradict themſelves, and their Conſciences, proſtitute their Credits, cheat and injure their Brethren; and all this to get that Wealth, from which they may be rent, or it rent from them in a moment. Is this Wiſdom? Is this Religion? Is it Morality? No, none of them. This is to burn your Fingers, to ſave yours Snuffers; to ſuffer your Heads to be broken, to ſpare your Helmet: It is to over-reach your ſelves. *They that obſerve lying Vanities, forſake their own Mercy.* 'Tis ten to one, that this courſe will diſappoint you in this World: You will at length be detected and ſhun'd of all Men: *Prov.* 12. 19. *The Lip of Truth ſhall be eſtabiſhed for ever: but a lying Tongue is but for a moment.* God may juſtly pronounce your Fate like *Moabs*, Jer. 48. 30. *His Lies ſhall not ſo effect it.* But if he pleaſe, in Judgment, to proſper a lying Tongue, and that you grow rich thereby, yet a heavy Curſe is intail'd upon your Eſtates. They will be means to feed your, or your Poſterities Sins in this World, and to ſink your Souls into endleſs Miſery in another. Behold *Gehazi*, 2 *Kings* 5. His Heart was ſet upon Money, no matter how he got it; he makes one Lie to *Naaman*, and another to *Eliſha*, and got the Prize; but he got the Curſe of *Leproſy* with it: let him be a *Pillar of Salt* to you. If you value your *External* Credit, if you value your *Internal* Comfort, if you value your *Eternal* Happineſs, *buy the Truth and ſell it not*, and baniſh away thoſe lying Lips. You dare not *ſwear*; you think, and that truly, that ſwearing is an heinous Sin; but lying it's a *Peccadillo*, a venial matter: but deceive not your ſelves;

For,

For, Rev. 22. 15. *without are Dogs, and Sorcerers, and Whoremongers, and Murderers, and Idolaters, and whoſoever loveth and maketh a Lie:* Behold the Company that Liars are found in, and the Place whither they are caſt. And tho among Sins there is no beſt, yet there is a bad, and a worſe, and Lying is juſtly reckon'd among the very worſt of Sins; he muſt have a great meaſure of Atheiſm, and very little Life in his Conſcience, that can indulge himſelf in this Trade; yea, it is worſe than Swearing in ſome reſpects: Therein you offend God and hurt your ſelves; but herein you offend God, hurt your own Souls, and injure your Neighbour alſo. If all this cannot ſtop your lying Tongues, behold ſhortly, that ſhall come to paſs which is written, *Pſal.* 63. 11. *The Mouth of them that ſpeak Lies, ſhall be ſtopped.*

3. I *exhort* you in God's Name and Behalf, *to ſpeak Truth every Man with his Neighbour*, ſeeing you are Members one of another. Let your Words be a true Copy of your Meaning: Do not row one way and look another, ſpeak one thing and think another. The People whom God *will ſave, are Children that will not lie*; Iſa. 63. 8. *What Man is he that deſireth Life, ——keep thy Tongue from evil, and thy Lips from ſpeaking Guile*; Pſal. 34. 12, 13. Study and practiſe it your ſelves, recommend it to your Children, charge it upon your Apprencices. If you permit them to lie to your Advantage, they will not ſcruple to lie to your Prejudice. No, let Juſtice and Truth have both of them a place, behind your Counters; let them rule in the Shop,

let

let them accompany you to the Exchange; ſo ſhall you find Favour and good Underſtanding in the ſight of God and Man. When *Agur* had but *two* things to ask of God, this was one of them, Prov. 30. 7, 8. *Remove far from me Vanity and Lies*; and then, will God give you the other thing which he requeſted, that is, he will find you with *Food convenient for you.*

To this end, 1. *Labour for the true Faith and Fear of God.* So you will ſet the Lord always before you: and then, ſure you dare not utter an Untruth. This will make you ſay with holy *Paul*, 2 Cor. 11. 31. *The God and Father of our Lord Jeſus Chriſt, which is bleſſed for evermore, knoweth that I lie not.* Few that will dare to ſpeak an Untruth, if they know that a ſtander-by is able to diſprove them. If you had but one dram of Faith or Fear, actually ſtirring in your Hearts, you durſt not, you could not ſpeak a falſe thing. He always ſees, tho he be oft unſeen: *He is not far from every one of us.* How can you liſt up your Faces to him in Prayer at Night, when you have ſo affronted his Truth and Omniſcience in the Day? Aſſure your ſelves, that the God of Truth will never bleſs either a Lie, or a Liar. Learn that Leſſon, *Prov.* 23. 17. *Let not thy Heart envy (or imitate,* ſo it may be rendred) *Sinners*; they'l go their own way: *but be thou in the fear of the Lord all the day long.* Place thy ſelf always before him, and believe every place to be filled with God.

2. *Get* and *keep* a *truly tender Conſcience.* This is God's Subſtitute, and being in our Boſoms, is at hand to ſmite when the Tongue trips: even natu-

natural Conſcience would go far in this matter. The wiſe God hath placed *Conſcience* and *Shame* in us for the bridling of Sin, and of this Sin in particular. Conſcience that ſtands in awe of God, and Shame that ſtands in fear of Man; and when theſe Bridles are broken by the ſtrength and cuſtom of Sin, Man grows the moſt profligate and abominable Creature in the World. But unſanctified Conſciences are very often, either void of Senſe, or full of Rage; they are either *ſlumbring* with Security, or *roaring* with Horror. A renewed Conſcience is the great Preſervative, which having ſmarted for Sin, is tender at the approach of it again; and ſo dare not come nigh any of the Avenues of Sin. In the Body, the Hand can endure a Blow, the Eye cannot endure a Mote; the tenderneſs of the part cannot bear it. Conſcience is the Eye of the Soul, it is *Index*, *Judex*, *Vindex*. And therefore beware of baffling, or of bribing your own Conſciences. If they may not ſpeak, they will write; and write bitter things. And ſome Care muſt be uſed to this end, you muſt with that holy *Apoſtle*, Act. 24. 16. *Exerciſe your ſelves herein, to have always a Conſcience void of Offence toward God and toward Men.*

3. And *laſtly*; You muſt *Love your Neighbour as your ſelves*. *Delicata res eſt amor*; we are impatient of any Injury done to thoſe whom we love. It is baſe Self-love, that begins and ends at home. No, he that rightly loves himſelf, truly loves his Neighbour: And every Man is our Neighbour. O the Excellency of our Religion! It teaches us to be ſober, righteous, and godly,

godly here, as well as how to be happy hereafter. It teaches us to be wiſe, and yet upright. Nature teaches us to love our ſelves, but Grace teaches us to love our Neighbour as our ſelves; and what Man ever told a known Falſhood to himſelf? But whither is this lovely Grace fled and gone? Of old the Chriſtians, *Occultis ſe notis nôrunt & amant mutuò penè antequam noverint*; as *Min. Felix* obſerves, but now it is not ſo. Let every Man revive this noble *Grace* in his own Heart. Let all *Tradeſmen* walk according to this Rule; you are ſupported by others, be willing that others be ſupported by you; you that expect plain dealing, uſe it. And if you have any true Love to God, or to your Neighbour, or to your own Souls, *putting away Lying, ſpeak every Man Truth with his Neighbour: for we are Members one of another.*

Sect. 5.

Of Contentedneſs in a Trade.

A *Fifth Requiſite* to the *right managing of your Trades*, is *Contentedneſs*. This the *Apoſtle* aims at in that *Exhortation*, 1 Cor. 7. 20. *Let every Man abide in the ſame Calling, wherein he was called.* For it ſeems that ſome raw *Chriſtians* had a conceit, that the *Chriſtian Religion* diſſolv'd all prece-

precedent Obligations, that the believing Wife was *ipſo facto* releaſed from her Infidel Husband; that it was unlawful and unreaſonable for a Chriſtian Servant, to continue in his outward Servitude. And the Servants by the *Jewiſh* and *Roman* Laws were in ſuch Slavery, that Fleſh and Blood was glad of ſuch an occaſion for Liberty. Now to rectify this Miſtake, ſays the *Apoſtle*, *Let every Man* (of what Birth, or Parts, or Grace ſoever he be, let him) *abide in the ſame* (outward) *Calling*, *wherein he was* (inwardly) *called:* Tho it be mean, let him ſtoop to it; tho it be laborious, let him buckle to it; yea tho he be a Bond-Slave, yet let him be quiet, till God that called him into it, call him out of it. Like the famous *Epictetus*, of whom it was ſaid, that he was *Servus & mutilus & pauper, ſed Diis Charus.* And here, I ſhall,

I. Give a *Deſcription* of this *Requiſite.*
II. Give ſome *Reaſons* for it.
III. Shew you wherein the *Practice* of it is expreſt, in a Man's Trade and Calling.
IV. Make ſome *Uſe* of the whole.

I. For the *Deſcription* of it, as it relates to this *Subject*; *It is a chearful Satisfaction in the Place and Calling, wherein God hath ſet us.* There is a natural *Stupidity* in ſome Perſons, and a moral *Obſtinacy* in others; and there is a meerly *Rational* Contentment in others; but this which I am ſpeaking of, is a work of God's Spirit; a *Myſtery* which is learned only in the School of true Religion, whereby the Soul, the whole Soul is

is inwardly ſatisfied with God's wiſe and holy Will, whereby he hath choſen a Man's Profeſſion for him; his Satisfaction doth not ſo much proceed from the Excellency of his Calling, as from the declared Will of his heavenly Father, who hath placed him therein. He is at reſt in his Mind, as far as it fit to be at reſt, in this ſinful and miſerable World. This is that hard Leſſon which the *Apoſtle Paul* had learn'd, *Phil.* 4. 11. *For I have learned in whatſoever State I am, therewith to be content:* And an hard Leſſon it is to Fleſh and Blood, and rarely learn'd. Ever ſince our Father *Adam* was unſatisfied with all the Delicacies of *Paradiſe*, none of his Poſterity could be well content with their Condition; unleſs God by his Grace renew their Nature, and limit their Deſires. Men may think, and many have imagined, that if they were in another Eſtate, in another Condition, they ſhould be well, and never deſire more: but they have found, that the Heart of Man is herein, like a Bladder, which the more it's filled, the more it ſtretches. And you will ſcarce find an individual Perſon, unleſs truly mortified, that is at full eaſe in his preſent State; but hankering after ſome abſent Injoyments. The *Child* in love with the Liberty of the Parent, weary of his Reſtraint; the *Parent*'s weary of his Cares and Labours; the *Unmarried* not content with their Condition, and the *Married* leſs with theirs; the *Poor* envies the Plenty of the Rich, and the *Rich* admire the Eaſe and Quiet of the Poor; and ſo it is among all other ſorts, and amongſt the reſt, our *Tradeſman* is not free. He is prone to prefer not only the *Gown*

or

or the *Sword* before the *Apron*; but this and that *Trade* before his own. So that it is evident, that Contentedneſs is an hard Leſſon, and not to be learn'd but from the holy Spirit of God; and that there is ſome need to aſſiſt the *Tradeſman* in this difficult Point: We ſhall therefore demonſtrate the great Reaſonableneſs and Neceſſity of it.

II. The *Reaſons* to inforce this *Requiſite* are either, 1. In reſpect *of God:* Or, 2. In reſpect of *our ſelves.* There are many other *Topicks*, whereby to urge it, but I ſhall content my ſelf with theſe.

1. In reſpect of *God.*

(1.) His plain *Command* of this frame in general; Heb. 13. 5. *Let your Converſation be without Covetouſneſs; and be content with ſuch things as ye have: For he hath ſaid, I will never leave thee, nor forſake thee.* No *Command* can be more plain; nor any *Reaſon* to a Chriſtian more ſtrong, than God's Command. Be content with ſuch things as *Ye* have; not ſuch things as *Others* have, others have this and that, ſuch a Trade, ſuch a Houſe, ſuch a Table, ſuch Clothes; but be ye content with ſuch things as *ye* have. Again, think not what things ye *have had*; you have lived ſo and ſo, have fared better, and lived every way higher, before your Marriage, before the Fire, in your younger days; but be content with ſuch things as ye *now have.* Again, he ſaith not, be content with ſuch things as ye *would* have; ſay not, If I had but a better Houſe, a better Trade, greater Cuſtom, leſſer Hazard, more Acquaintance, I ſhould do well, I ſhould be content, but

be ye content with ſuch things as ye *have*, and adds a moſt ſatisfactory *Reaſon*: For I have ſaid, *I will never leave thee, nor forſake thee.* I am enough, he that cannot be content with Me, my Favour and Grace, is hard, yea impoſſible to be pleaſed.

(2.) His wiſe *Providence*, which hath placed you in this your Calling in particular. Your Parents or Friends, who diſpoſed you therein, were directed or permitted by the all-wiſe God; who knew what Calling was beſt and fitteſt for you. None of theſe things are brought about without God, and if you belong to him, your Condition is good for you; and if you do not, it is but too good for you. *All things* (and then all Callings) *work together for good, unto them that love God.* Beſides, he hath Soveraign *Dominion* over you, and all his Creatures; and accordingly where he placeth them, there they muſt chearfully abide. As the Souldier muſt ſtand in the rank or poſt, where his *Captain* placeth him, how difficult or dangerous ſoever; much more muſt you be ſatisfied with the ſtanding your heavenly Lord and Maſter allots you: you know not what Service God hath for you to do in that Capacity, or what Bleſſings you are there to receive; Pſal. 47. 4. *He ſhall chuſe our Inheritance for us*: And when he hath choſen it, ſhall we enter our Diſſent, queſtion his Goodneſs, or correct his Wiſdom?

(3.) The *Glory* of God is another *Reaſon*. You ſhould be contented in your Calling, becauſe you may glorify God in it. There is no lawful Calling, but God is honoured and ſerved in it.

Your

Your Wisdom, your Patience, your Diligence, your Uprightness do glorify God exceedingly; for all men must know, that every good thing, every vertuous Disposition, *every good and perfect Gift* (if you trace them up to their proper Spring, they) *come from the Father of Lights*; and consequently they infallibly prove him to be holy and wise, and good; and so they glorify him. Hence even Servants are said, *Tit.* 2. 10. by their shewing *all good Fidelity, to adorn the Doctrine of God our Saviour.* The meanest Trade may as truly contribute to the Honour of God, as the least Finger or Toe doth to the Beauty and Welfare of the Body. It is not only the Beams and Pillars, but the very Pins that are serviceable in the Building. And therefore while you may bring Glory to God in your Calling, you should be very well content in it. For that's the highest End and Honour we can reach unto in this World, to set forth the *Praises of him, who hath called us*: 1 Pet. 2. 9.

2. Other *Reasons* for this *Contentedness* in your *Trade*, are *in respect of your selves.*

(1.) Your own *Deserts.* Do but consider what poor Creatures you are, what unprofitable Servants you have been to God, what great Sinners against him; and you will see reason enough for you to be content in your place, tho it were ten times worse than it is. If good *Jacob*, when he had occasion for the best Arguments he had, was forced to say, *I am not worthy of the least of all the Mercy thou hast shewed me*: Gen. 32. 10. What pretence can you have to expect every thing to your Mind, when you are not worthy

of the common Air, the hardeſt Cruſt, or the meaneſt Rags? It's rank Pride that feeds our Diſcontentedneſs. The humble Man concludes, here's e'en a poor Trade, a ſorry Houſe and mean Fare, but it is good enough for me. I wonder I am not begging, or ſtarving, or roaring for Pain and Miſery. Some others ſpeed better, but I verily think they deſerve better: However, I am ſure I deſerve nothing; and therefore having ſomething, I am well content. *Having Food and Rayment, let us be therewith content:* 1 Tim. 6. 8.

(2.) Your own *Mortality:* A great Argument to Contentedneſs. Whatever Exceptions you have unto, or Diſaſters in your Callings, yet this may quiet you, that your time in this World is but ſhort, in compariſon of Eternity. This makes the *Apprentice* content with all his Hardſhip, that after his ſeven Years, he hopes to live happily. You know not whether your Straits, and Troubles, or Life ſhall laſt ſo long; and then afterwards you have the proſpect of a far longer Felicity. If you fear God, there is but one Life between you and a Crown of Glory, and that Life is wearing away apace. When a *few Years are come*, then (ſays *Job*) *I ſhall go to the place, where the wicked ceaſe from troubling, and where the weary be at reſt:* Job 3. 17.

(3.) Your own *Comfort.* For Contentedneſs produces that inward Comfort and Tranquillity of Heart, which is not to be found in the great Houſes, Shops, and Wealth of thoſe that are above you. It is the poor Tradeſman's Riches; It fills his Table, warms his Bed, trims his Apparel, gives him Muſick, it is his Country-houſe, makes

makes his Shop a Palace, his Work pleaſant, and his Sleep ſweet: When he can get no Money, no Trade, no Truſt, yet this Grace ſupports him, and gives him *Songs in the Night.* In ſhort, there is no outward Comfort which you want, but Contentment ſupplies it: Whereas on the contrary, if this be wanting; the beſt Trade, Houſe, or Eſtate will not make a Man happy. You ſee the Merchants fine Clothes, but you ſee not the Diſquiet of his Mind; your Neighbour hath a great Houſe, a fuller Table, a ſofter Bed; but if he have not this Furniture, this Diſh, this Pillow, his Life is but a burden to him. This always makes the beſt of a bad matter, believes God's Promiſes, hopes for the performance, conſiders his own Unworthineſs, ſees the Emptineſs of all outward things; looks not at thoſe that are above him, but at thoſe below him, and ſtudiouſly keeps a Calm within, whatever Troubles he meets with abroad. It is ſo needful to a Chriſtian, that the *Apoſtle*, 1 *Tim.* 6. 6. ranks it with *Godlineſs*; *Godlineſs with Contentment is great Gain*; as if, even Godlineſs it ſelf, were not ſufficient without Contentment. Many other Arguments to preſs this matter might be uſed, but they are fully inſiſted on by *Others*, that I need to inlarge no further hereupon.

III. I proceed, in the *third* place, to ſhew to the *Tradeſman*, wherein this *Contentedneſs* is to be *practis'd* by him.

And that, 1. *In a chearful undergoing the Inconveniencies, and Difficulties in his Trade.* There are ſome Inconveniences in a trading Life in general,

neral, compar'd with some other Callings; what Condition in this World is wholly free from them? *One Inconvenience* is, that your Business lies among all sorts of Men, where you meet with much Falseness and Wickedness, Deceit and Disappointments. This meeting with a discontented Spirit, makes it outwardly to flame, or inwardly to smother. And the Man cries, Who would lead such a Life? never was Man thus vext perpetually; this Misery is never to be indured, &c. But now *Contentment* prevents, or pacifies this Disquiet; and concludes, what cannot be cur'd must be indur'd: If I cannot make others better, yet they must not make we worse; I will mourn for that which I cannot mend; tho I am sorry that the World is so bad, yet I congratulate my Hopes of a better, and I know that this Life is my State of Exercise, and not of Rest, and so will be content.

Another *Inconvenience* which the *Tradesman* often meets with, is, *bad Servants:* They are idle, careless, unfaithful, vicious. No sooner is his Back turn'd, but his Business is neglected, his Goods imbezelled, and he loseth more at home, than he, with all his Care, can get abroad. Now a discontented Man upon this is all on a flame, throws the House out at the Windows; seeing he cannot reform them, torments himself, and cries out upon the Miseries of a Trade, and can take no rest. But now *Contentment* will (after you have used all fit means to reduce these ungracious Creatures, or, that being ineffectual, to discharge them: When there is no remedy this will) make Peace within, and teach you to

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poſſeſs your Soul in Patience; you muſt e'en renew your Indeavours to convince and cure them: you muſt diligently both watch and pray for them, you muſt mingle ſweet Advice with bitter Reproaches: you muſt manifeſt, that you do truly love them, and not your ſelf only; and in caſe the Succeſs anſwer not your Expectation, you muſt conclude with the *Prophet*, Jer. 10. 19. *Wo is me, for my hurt, my Wound is grievous; but I ſaid, Truly this is a Grief, and I muſt bear it.*

Another *Inconvenience* incident to a *Trade* is, that you muſt have a *Dependance upon many.* If it be an Handicraft, you depend upon many Maſters; if a ſelling Trade, on many Work-folks, and many Cuſtomers; and theſe are ſome of them fantaſtical, ſome penurious, ſome troubleſome, ſome imperious, ſome inconſtant, ſome idle, and many very humorous. Now if a diſcontented Mind lodg within, this is Fuel for it. No Man would be a Slave to ſuch People. I muſt pleaſe every one, no body cares to pleaſe me: I believe every body, no body will believe me. I am weary of my Life, 'twere better to drive the Plough, or row at the Oars, than drive a Trade. But *Contentedneſs* ſtills the Tempeſt with theſe Conſiderations; God hath ſet me in this Imployment, theſe are things that are incident to others in my Vocation, and ever have been. I know where my own Shoe pinches me, but I know not the Troubles of others. Theſe are not my Sins, and any thing is better to be born than Sin: What have I Wiſdom, Patience, and Humility for, but to be exerciſed on ſuch occaſions? why ſhould I expect Men to be without human Infirmities? I that

have Frailties of my own, ſurely may indure them in others: Since the holy God bears long with the Follies of Men, why ſhould not I, that am obnoxious to his Juſtice as well as they? And therefore I'l take up my own Burden, and *Contentment* will help me to carry it eaſily.

Theſe are ſome of the *Inconveniences* that are common to moſt *Trades:* But beſides theſe, *particular Trades* have their *proper Inconveniences*; and every Tradeſman is apt to enlarge and pore upon his own, becauſe he feels them, and ſmarts under them; not conſidering that there may be far greater Troubles, which belong to others, and that every Man hath his Load. And tho theſe are the Fruits of Sin, yet the infinite Goodneſs of God permits and ordains theſe to be occaſions for the Exerciſe of Grace, and Means to wean us from this World, and to prepare us for a better.

The like is to be ſaid of the *Difficulties* which the *Tradeſman* meets with. Some *Trades* require hard Labour, others continual Care; ſometimes he hath too much Work, and ſometimes too little. One day a Bill is brought him, and he wants Money; next day, he goes to dun his Debtors, and can get nothing. Now there is no Relief in theſe caſes, but Chriſtian *Patience* and *Contentedneſs.* You muſt go out of this World, if you would be free from Difficulties: For *Man is born unto Trouble, as the Sparks flie upward*; Job 5. 7. *Shall the Earth be forſaken for thee? and ſhall the Rock be removed out of his place?* Job 18. 4. Muſt a new kind of World be created to give give you Satisfaction? No, no, your buſineſs is

to imploy your Wit, your Time, and your Strength in that Condition wherein you are plac'd, and humbly to ſubmit to the *Providence* of God; and to aſſure your ſelves, that God will either lighten your Burden, or ſtrengthen your Shoulder; that no Evil ſhall befal you, out of which he will not bring ſome good to you; and in ſhort, that innocent Troubles are better than ſinful Triumphs.

2. This *Contentedneſs* of the *Tradeſman* is ſhewed, *In a thankful Acknowledgment of the Excellencies and Advantages of his Calling.* For herein God hath in great Wiſdom *ſet the one over againſt the other* (Conveniences to ballance Inconveniences) *to the end, that Man ſhould find nothing after him*; Eccleſ. 7. 14. no juſt cauſe to complain of his Proceedings. And tho the Tradeſman muſt be content to give place to ſome *other* Callings, that move in a Sphere above him; the Stars do not envy the Sun and Moon; yet he hath many Advantages, let him not grow proud by them, above others that are below him. And theſe you ought to take thankful notice of, ſince it is both a ſign and means of your Contentedneſs.

And, *firſt* in *general*, The Calling of a Tradeſman is more *comfortable for the Body*, than divers other Callings: unleſs it be ſome of the more ſervile Trades, for the moſt part, you meet with leſs Toil than the poor Husband-man, and leſs Danger than the Souldier. There are few of you that are kept from ſleep by the Aches of your Bones in daily Labour, or that will be content with the Fare or Apparel of the Country-man; you know beſt

beſt how it is within, but one may eaſily ſee by your outſide, that you have the advantage of him every way; and therefore you may be well content.

Again; Your Calling is more *friendly to the Mind*; you have generally a more ingenious Education, than labouring-Perſons; and when Apprentices, you are fix'd in Families, and among Perſons where you have opportunity to cultivate your Parts. In many Trades, you have much ſpare time, wherein by reading and converſe you may accompliſh your ſelves above the ordinary ſort of Men; not that I would incourage any of you to extravagate, or wander out of your proper place; but therein you have room enough for the exerciſing of your Invention, Judgment, and other Faculties, and thereby to advance your Trades to greater Perfection, and your own Credit and Profit therewithal.

Again; You have in your way, more *opportunity to get good*, than the poor Husbandman. For *ſpiritual Good*, which is the main, you are uſually ſeated in ſuch Places, Cities, or Towns, where God's Word is moſt conſtantly and ſeriouſly preached; whereas many poor Husbandmen can ſeldom reach an edifying Sermon; you converſe among good Books, which carefully read, do convey Light and Heat into your Souls, when many poor Country-men are happy, if they can procure a *Bible*, and a *Practice of Piety*, and that's all. And then you are commonly ſeated among many ſober and godly Neighbours, by whoſe ſweet Company and Converſe, you have much Comfort and Benefit, and ſo beguile the Tedi-

Tediouſneſs of your Pilgrimage; whereas the poor *Ruſtick* hath very few near him, that can be helpful to him. And then for *outward good things*, you have a great advantage. For if God add his Bleſſing to your Prudence and Diligence, you may arrive at a greater Eſtate, and make better Proviſion for your Poſterity, then the Country-man is ever like to do. If he can but get plain Food and Rayment, pay his Rent, and bring up his Children to read and write, and then advance them to ſome Trade among you, it is the higheſt of his Ambition; but you many times obtain a plentiful Eſtate, and prove a Credit and Succour to all your Relations.

And then, *laſtly*; You Tradeſmen have a great *Opportunity to do good*; which next the *beatifical Viſion* is Man's greateſt Honour and Happineſs: You have opportunity to educate and inſtruct divers young ones that are committed to you, and to direct them by your Counſel and Example into the way of Piety and Vertue; whereby they may, when they ſwarm out of your Hive, carry thoſe Habits with them, which will inable them to do worthily in *Ephrata*, and be famous in *Bethlehem*. And if the Lord do bleſs you in your Imployments, you are inabled to do much good both for the Church and Common-wealth. It was once the Character of a *Biſhop*, that he could not preach, but he could make Preachers by his liberal Maintenance and Education of Perſons for that Calling: So though the *Tradeſman* cannot preach, yet he can ſupport and incourage Preachers; he can ſettle a Maintenance on the poor *Vicarage* or *Chappel* where he was born; or erect

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a *School*, and endow it, for the Inſtruction of poor Men's Children in reading and writing at leaſt; or an *Hoſpital* for the decrepit poor in the place of his Nativity; or at leaſt, he can beſtow a quantity of *Bibles*, and other good *Books*, upon thoſe that would read them, if they had them. He can educate and prefer ſome or other of his poor Kindred, and perhaps make his old Parents bleſs God for their Relief and Aſſiſtance by him. And thanks be to God, there be many Inſtances of ſuch Feats, which the *Tradeſman* hath done in every Country. And theſe are the *Advantages* of a Tradeſman's Calling in *general*, which they ſhould thankfully acknowledg, and which ſhould render them very well content with their Condition.

Beſides, every Tradeſman ſhould ſtudy and collect the *particular Advantages* of his own Calling. If it be laborious, then it's uſually more free from Cares, and leſs ſubject to Loſſes; if you ſpend your time in buying and ſelling only, then you have commonly more Time, and leſs Toil. In ſome Trades you are brought into great Acquaintance, with the Myſteries of Nature; in others, with the Curioſities of Art; in ſome, you learn to know Men, in others, Things. Now the Tradeſman ſhould muſter up and ſurvey all theſe Excellencies and Advantages of his Calling, both to demonſtrate and to further his Contentment therein, and ſo ſhould conclude, I am well if I can ſee it, my Calling is but too good for me.

3. This *Contentedneſs* is to be ſhewn, *in a patient bearing of the Loſſes and Diſappointments that befal*

befal him in his Trade. And here our *Tradeſman* hath occaſion for all Grace he hath: For ſometimes he meets with great loſſes in his *Goods* themſelves; periſhing either by their own Corruptibility, or by the Careleſneſs of his Servants; ſometimes he hath great Loſſes by the *Breaking* of his Chapmen or Correſpondents; and ſometimes meerly by the *Providence* of God, permitting either dreadful Storms at Sea, or wicked Pirates to ſwallow them up. Now if God's Grace do not ſupport his Spirits under theſe Loſſes; he frets himſelf in pieces with impotent Vexation: he falls out with his Trade, with Men, yea with God himſelf, and injoys nothing of what he hath left, becauſe he is deprived of what he hath loſt. He inlarges upon the Folly of Trading, he condemns all Mankind, becauſe he finds ſome of them diſhoneſt; he extols every Man's Calling but his own; he frets at the Providence of God; nay, almoſt queſtions whether there be any *Providence*, becauſe it frowns upon him; quarrels with his Meat, his Drink, his Servants, his Wife, yea with himſelf; becauſe (forſooth) he could *not propheſy*; he could not fore-ſee and fore-tell how the Seas or Men would prove: whereas by virtue of Chriſtian Contentment, the Tradeſman, tho he be not inſenſible of his Loſſes, yet he labours to digeſt them; and things looking ill, he will not make them worſe by his own Folly.

He conſiders the Uncertainty of all worldly Imployments, and of all human Affairs, and that there is no ſure trading, but to Heaven; he concludes that tho he will not do it, yet God hath ſet

set Bounds to his Estate, how much will do him good, and that he takes, nor suffers others to take any way, but what he knows would do him hurt. He knows that when he bears a Loss with Chearfulness, God will the sooner make it up, than when he murmurs: He remembers that he undertook this his Calling with a supposition of such Events as these. Tho he smart and have loss by the *failing of his Neighbour*, yet he thanks God that he is not the *Bankrupt* himself, and accordingly if he find him not dishonest, extends Compassion towards him. He knows that Indeavours belong to him, but Events belong to God, who he is sure is more careful of his good, than he is himself.

And therefore, when he hath examined his own Heart and Ways, and mourn'd for the Sins which have deserved and procured the Affliction, he satisfies himself in the Will of God, refers the matter wholly to him, and rests contented, eats and drinks, and sleeps as chearfully as before. Thinks he, if my Happiness did lie in these things, I might repine at my Losses; or, if Man's Life did consist in the abundance of what he possesses, I were in a forlorn Condition: but my Happiness is in God, he is the Strength of my Heart, and my Portion for ever: Or if my own Vices had brought me low, my Idleness or Debauchery, my Pride or Lusts, there were cause enough of Dolour and Discontent. But the Faults of others shall never make me fall out with my self. And therefore whatever *Losses* or *Disappointment* I meet with, I'l be content.

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4. This *Contentedneſs* is to be *exercis'd, in watching againſt the contrary Temptations.* Thoſe *Vices* which do oppoſe and thwart this excellent Temper. And they are,

(1.) *Ambition*, whereby you will be tempted to reach at things too high for you: When a Man's Heart is too big and too high for his Calling, he is never at eaſe. The Shoe is uneaſy, but it is becauſe the Foot is ſwell'd. This ruin'd our firſt Parents, and this ruines many of their Poſterity. It is true, a *Tradeſman* may modeſtly aim at a convenient Pitch, yea, ſo that he do it ſoberly and honeſtly, let him hopefully endeavour to attain the higheſt degree of Greatneſs attainable in his own Calling; but this Indeavour ſo qualified, will not make him reſtleſs and uneaſy in his preſent Condition. He is very well, but yet hopes for better; that he may be in a better Capacity to do good, and rectify what he ſees amiſs in the Imployment. He does not, he ought not to aim only at himſelf herein. His greateſt Ambition is to do good in the World, and to get well to Heaven.

(2.) The *Tradeſman* ought to watch againſt *Envy*; whereby a Man hath an evil Eye at thoſe that ſeem to be in a better Condition than himſelf. There's one in more Credit than I; another gets far more Money than I; ſuch and ſuch live without Care and Pains; Riches flow in upon them; they have what Heart can wiſh. Sure the World is unequally divided; we are as skilful and diligent, as honeſt as they, but they go away with all the Wealth, and we ſit down with all the Labour. See what a Houſe, and what rich

Furniture

Furniture yonder is, how they can lay up and how they can ſpend, how they——. And what is all this to thee? Is thine Eye evil becauſe God's is good? A little Modeſty would teach thee that he hath Wiſdom to know where to beſtow his Gifts. Alas he ſees, that thy Neighbour's high Eſtate, and thy high Spirit would undo thee: he knows what's fit for him, and he knows what's fit for thee: he knows that a Competence, and Heaven at the end of it, is enough for thee, if thou be his Child, and it is too much, if thou be his Enemy: While you have more than you deſerve, you need not care what God beſtows upon others.

And then for thoſe you envy, you know not the Burdens they lie under; you ſee their ſeeming Happineſs, but you ſee not their real Miſeries: You envy their brave Houſes, but you ſee not the Cares, the Fears, and Diſcontents that commonly lodg within them; you are vext at the bravery of their Apparel, but you would pity them, if you knew the Diſeaſes that are under it. Their Cares and Troubles are proportionable to their Eſtates, and ſo are their Temptations. A wiſe Man would not have their Eſtates a Year, for the Temptations they have in an Hour; Temptations to Pride, to Fleſh-pleaſing, to Covetouſneſs, to Atheiſm: What Fuel do their Eſtates lay up for theſe Sins? And then the greatneſs of their Account, and the imminent danger they are in of miſſing Heaven at laſt, makes their Condition to require your Compaſſion, rather than your Emulation. Therefore, *Be not thou afraid when one is made rich, when the Glory*

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of his House is increased: For when he dieth, he shall carry nothing away, his Glory shall not descend after him: Psal. 49. 16. He that rejoyces in anothers Prosperity, makes it his own; he that envies at it, robs himself of what he has to no purpose.

(3.) The *Tradesman* ought to watch against *Covetousness*, as a Sin most repugnant to Contentedness, as is plain in the Scripture before mentioned, *Heb.* 13. 5. By Covetousness I mean here, *An unsatiable desire of Riches*; when a Man will be rich, or else thinks he cannot be happy. And this restless Desire when it is kindled in the Tradesman's Heart, perpetually torments him; and he hath no content in what he hath, for the longing he hath for more. This makes him grudg himself Conveniencies, scant his Family of Necessaries, forget the Poor, and neglect his precious Soul to get Money: graſps after the Shadow, and loses the Substance. Now what a madness is this? Do Riches make a Man more wise, more holy, more chearful, more happy any way? but only that, when they are rightly got, they more inable a Man to do good. And do you in very deed desire them for this end? why do you not then, do some good with those you have? "I take God to witness to my Conscience, (said "good Mr. *Tindal* in the *Book of Martyrs*) I de-"sire of God to my self no more in this World, "than *That without which I cannot keep his Laws.* I know you aim at *Satisfaction*; Every Man's mind would have Satisfaction, but that will never be got by increasing your Estate, but only by abating your desires. You may as well content your selves

with a moderate, as with a vast Estate. As *Cyneas* told *Pyrrhus*, when he was boasting how he would conquer *Rome*, and then *Italy*, and then *Sicily*, and then *Carthage*; to whom *Cyneas*, And what will ye do then? O then, says he, we'l feast and be merry: Why so, says he, you may do now every whit as well, without all this Pain and Danger.

So, that Comfort and Satisfaction, which you promise to your selves after all your desired abundance, you may every whit as well receive at present. And why then should you pinch your Bodies, neglect your Souls, trouble your own House, and only inherit the Wind? *For what hath Man of all his Labour, and of the Vexation of his Heart, wherein he hath laboured under the Sun? For all his Days are Sorrows, and his Travel Grief; yea, his Heart taketh not rest in the Night. This is also Vanity*: Eccles. 2. 22, 23. *Wisdom* hath said, *He that loveth Silver, shall not be satisfied with Silver; nor he that loveth abundance, with Increase.* And that, *when Goods increase, they are increased that eat them: and what good is there to the Owners thereof, saving the beholding of them with their Eyes?* Eccles. 5. 10, 11. Watch therefore carefully against this *Temptation*; if Riches *decrease*, break not thy Heart for them; if Riches *increase*, set not thy Heart upon them. Chearfully make use of what you enjoy; bridle your Desires after the World; detest the motion of getting any thing indirectly; trust in God to supply you, who *gives us all things liberally to enjoy*; and still remember, that *sincere Charity* is the best method to obtain, and intail an Estate upon you and yours.

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(4.) Another *oppoſite* to the *Tradeſman's Contentedneſs*, and which he muſt watch againſt, is, *Deſpondency and Dejection of Mind.* And this commonly ſeizes upon him, when *Trading is dead.* He has Goods in his Shop, but no Cuſtomers; waits diligently, and watches for ſome Imployment, but no Money comes: Another has been at ſome Coſt, and much Pains in his Handicraft, to prepare his Wares; but knows not how, or when to vend them; and Proviſion muſt be had, Rents muſt be paid; and the Pond that is always running out, and hath no Spring within, will at length be dry. And hereupon the *Tradeſman*'s Heart ſinks: he ſees, that neither his Care nor Induſtry avail him, things grow worſe and worſe, and he is not ſo concern'd for preſent Affairs, as he is ſollicitous for the future, what will become of him and of his Family.

Againſt this Temptation you muſt vigorouſly arm your ſelves, by acting Faith upon the Promiſes of God; who hath ſaid, *I will never leave thee, nor forſake thee*, Heb. 13. 5. That *tho the Lions do Lack, and ſuffer hunger; yet they that ſeek the Lord, ſhall not want any good thing*; Pſal. 34. 10. So that if an affluence of outward things be good for you, ye ſhall not want it. You are to know that God hath all Men and Things in his Hands, and orders them with perfect Wiſdom and Goodneſs: That he ſometimes permits his deareſt Children to come to Straits, to try their Faith, Hope, and Patience, and their Dependance on him; whereof the *Graſhopper* is an Emblem, who is repreſented ſucking Dew and ſinging; I con-

tent me with this, and hope for better. You must know your Happiness consists in the Favour and Grace of God: So that, *although the Figtree shall not blosſom, neither shall Fruit be in the Vine*, yet you may and ought to *rejoyce in the Lord, and joy in the God of your Salvation.* Withal you should consider, That this Dejection is the ready way to let in *Melancholy*, and also *Despaire*, which are miserable Companions; and which will make you a burden to your selves, and to all your Friends. Rouze up therefore your fainting Spirits. Attend still upon your Calling, make your Complaint to God, spread all your Case before him. If you knew what God can do, you would bear up. *They that know his Name, will put their trust in him, for he has never forsaken them that seek him: Psal.* 9. 10. Therefore *wait on the Lord, be of good Courage, and he shall strengthen thy Heart*; wait, *I say, on the Lord.*

(5.) Another *Temptation* that is opposite to this *Contentedness*, you must avoid, and that is, *Invading other Callings.* Contentment may well consist with your utmost Diligence in your own Calling; but for a Man either to gripe (if possible) at all the Custom in his own Calling, or to accumulate two or three Callings, meerly to increase his Riches, argues that Man to be far from true Sobriety and Contentedness with his own.

In some cases, indeed it may be lawful for one Person to follow two or three Trades. But then, 1. A *just necessity* must compel you to it; not a greediness of the World, but a just desire to have a Livelihood, which the one in some Cases

and

and Places will not afford. And, 2. They muſt *not be inconſiſtent*; if the one do hinder the other, or both together diſtract and hinder you from other indiſpenſable Duties, they are to be eſteemed Snares, and to be caſhier'd accordingly. The *Apoſtles* would not ſerve Tables, that is, take care about the Poor, when it hindred them in the Miniſtry of the Word and Prayer: *Acts* 6. 4. Yea, 3. You may not follow them, to the *prejudice of the common Good*; for you muſt not love your ſelves ſo, as thereby to exclude your Love to your Neighbour. Many a poor Family perhaps is ſuſtained by the Trade, which you can live well enough without. Unleſs therefore you proceed with theſe *Cautions*, you diſcover a covetous Diſcontent in your Calling; and the wiſe and juſt God, who hath more Children beſides you to provide for, will not hold you guiltleſs. In like manner, you muſt beware of *Invading any thing elſe*, that is proper to your Neighbour: If his *Houſe*, or *Shop* be never ſo convenient and deſirable for your purpoſe, you muſt neither deſire nor indeavour to procure it, to his Prejudice and your Advantage: you muſt not only avoid any unjuſt, but any ſcandalous courſe to ſettle your ſelf in it. The wiſe God hath plac'd him there, and wo to him that ſupplants him againſt God's revealed Will, that is, againſt Juſtice, Equity and Charity.

5. Laſtly; The *Tradeſman's Contentedneſs* in his Calling is ſhewed, *in his ſteady Continuance in it*: whereby, notwithſtanding the Trouble, Pains, Diſappointments, Loſſes, and Croſſes he meets with, he conſtantly abides by it; and doth not

without sufficient cause desert it. And this was the case in the *Primitive* Times, which the *Apostle* plainly resolves in that, 1 *Cor.* 7. 20. *Let every Man abide in the same Calling, wherein he was called.* For *Ignatius* saith, That in his time, many Christian Servants were importunate with the Church, that at her cost they might, by all means, be made free: They were sick of their present Callings. Thus many now, when they grow slothful, or meet with some Check in their Trades, are all on the spur to leave their own Callings, and betake themselves to some other, or perhaps to none at all.

But he that knows himself to be at God's disposal, and not at his own, will quiet his Mind in his present Condition, and will not budg, till God that called him to it, do call him out of it. For as he that goes to Sea, hath resolved beforehand that he must have Storms and Enemies to meet him in that Seafaring Life; so the *Tradesman* must reckon upon Discouragements and Difficulties, (such there's also in all other Callings) and must not be affrighted by them. How often have I in travelling along one side of a dirty Lane, verily thought that the other side, if I could cross over to it, was fair and even? but when with much difficulty I have croſt over the Road unto it, have found it equally deep and dirty, as that I left. And even so you imagine that some other Imployment would be far more convenient for you, and it looks so at a distance; but you will find, it may be by too late Experience, that every Calling hath its Troubles and Inconveniences; and if you cannot live upon that wherein you have been

been educated, and the Myſteries whereof you know, it is very unlikely you ſhould make better ſhift in a way wherein you have far leſs, and perhaps no Experience at all. And therefore *Divines* do conclude that it is unſafe for any Man to *change* his Calling, unleſs it be occaſioned by his *Private Neceſſity*, or for the *Publick Good*, wherein alſo he will never do wiſely or piouſly, unleſs he proceed by the Advice of judicious and upright Perſons.

IV. And now this Section doth require ſome *Application* of it.

1. Here then we muſt *implead* and *reprove* the *Diſcontented Tradeſman:* That is always either openly murmuring, or inwardly fretting at his Calling. 'Tis a great Sin.

(1.) It *diſpleaſes God.* When the *Iſraelites* of old were ſick of this Diſeaſe, obſerve how angry God is with them: *Exod.* 16. 7, 8, 9. *five times* he repeats their *Murmurings* in *three Verſes*, as we commonly repeat a thing that vexes us. It reflects upon his Wiſdom and Goodneſs. If your Apprentice ſhould be frequently murmuring, and ſhew Diſcontent in his place, would you like it well? does it not reflect upon you? So, and much more doth yours, diſpleaſe your Maſter in Heaven.

(2.) It *diſeaſes* and *diſquiets your ſelves*; good it doth you none, but hurt every way. The Bullock that is uncuſtomed to the Yoke, plucks his Neck this andthat way, and frets himſelf; but this only makes his Shoulders ſorer, and unable to bear it: So Diſcontent only makes your Burden

heavier. And why ſhould you diſquiet your ſelves in vain? Why ſhould you overlook ſo many Mercies which you have, or have had, and pore only upon ſome few Inconveniencies?

(3.) It *gratifies the Devil.* It incourages that Tempter to tempt you: That wicked and diſcontented Spirit watches theſe Opportunities to tempt you, either to take ſome indirect Courſes for your Redreſs, or to ferment you with an Hatred to God, and poſſibly to drill you on to Self-Deſtruction: for he is a Murderer from the beginning. It muſt therefore be an odious Sin, that ſo highly offends God, that ſo gratifies the Devil, and that doth ſo much miſchief to your own ſelves.

2. Be *exhorted* then to *reſt content in your Calling.* *Three* things will further you herein.

(1.) *Faith*, whereby to believe God's *Word*, which hath ſaid, *All things work together for good, to them that love God:* Rom. 8. 28. To believe his *Providence*, ſo that all Events in the World are wiſely govern'd; and that, *All the Paths of the Lord are Mercy and Truth* (mark it, *Mercy* and *Truth*) *to them that keep his Covenant:* Pſal. 25. 10. So that as he can do a Sinner no wrong, ſo he cannot do his Child any harm. *Faith*, I ſay, to appropriate *God*, and then you have all things, when you have Him that hath all things. They that have not God, patch a ſort of Content out of the Creature; one Creature contributes one thing towards it, and another Creature contributes another; now if any one part be away, any one String out of Tune, the Muſick is ſpoiled; all the reſt cannot fill up that Defect, and

and therefore it is a vain attempt to ſeek Satisfaction in them: But as *Jacob* ſaid to *Eſau*, *I have all*; and having God, ſo he had. And then *Faith*, whereby to believe Eternity, that there is another endleſs World, where there will be no Defect, no Grievance, no Cares nor Fears for ever.

(2.) *Humility* will greatly further you herein. For Diſcontent is uſually a brat of Pride: *Ezek.* 28. 5. *By thy great Wiſdom, and by thy Traffick haſt thou increaſed thy Riches, and thine Heart is lifted up becauſe of thy Riches:* But the humble Man concludes, I am nothing, I deſerve nothing, I am worſe than nothing; if I can live, that have forfeited my Life, it is very fair. They that have moſt, do but live, they have but Food and Raiment, and ſo have I. This ſtartled that great *Prince*, *Lewis* the 11*th* of *France*, who coming *incognito* to diſcourſe his *Turnſpit*, and to queſtion him what he got in his Imployment, had this Anſwer: Says he, *I get as much as the King, for the King has but his Life, and ſo have I; God feeds the King, and the King feeds me.*

3. *Prayer* is another means: Seek his Grace, ſeek his Counſel: If your Contentment be of the right kind, it is won by Prayer. Interrupt your diſquieted Thoughts, and compoſe your Heart to Prayer. So *David* in his Dejections, and he ſped accordingly. Recount to him your Difficulties and Diſcouragements, and be ſure then God will either make you fit for your Calling, or provide a Calling fit for you. And ſo much for the *fifth Requiſite*.

SECT

Sect. 6.

Of Religiouſneſs in a Trade.

THE *Sixth Requiſite* for a *Tradeſman* in his Calling is *Religiouſneſs*, or *true Piety* and *Godlineſs*. This compleats him, this crowns him. Here,

I. I ſhall ſhew the *Nature* of it.
II. The *Inducements* unto it.
III. The *Exerciſe* of it.
IV. The *Uſe* and *Application*.

I. For the *Nature* of it. I do not conſider it in this place in its utmoſt Latitude, for ſo it comprehends all the before-mentioned Duties. It teaches a Man to be *wiſe*, *diligent*, *juſt*, *true*, and *contented*; but here it denotes only a Man's Behaviour towards God; and we may deſcribe it to be, *A due reſpect to God in Heart and Life.* The *Scripture* in the *Old Teſtament* deſcribes it by *walking with God:* Gen. 6. 9. *And* Noah *was a juſt Man, and perfect in his Generation*; *and* Noah *walked with God:* He was not only juſt and exact towards Men, but alſo *he walked with God*; that is, he lived in that Reverence and Reſpect to God, as if God had walked with him upon Earth;

Earth; or, as if he had lived and walked with God in Heaven. In the *New Teſtament* it is called a *walking in the Spirit*; Gal. 5. 25. *If we live in the Spirit, let us alſo walk in the Spirit:* that is, if we (or ſince we) live a Spiritual Life, if we have a diſtinct Principle of Life, beſides that of Nature; let us walk by the *Quickning* and *Conduct* of that good Spirit; as on the contrary, to *walk after the Fleſh*, is to be acted and guided by the Motions of our carnal Concupiſcence. And we find, that the Grace of God which bringeth Salvation, teaches us to live not only *ſoberly*, aud *righteouſly*, but alſo *godly in this preſent World*; Tit. 2. 12. So that it is not enough for a Tradeſman, that he be diſcreet and juſt, *&c.* as before; but if he deſign to be a happy Man here or hereafter, he muſt be a religious Man, an holy Man, and that both in Heart and Life.

II. And for *Inducements* hereunto:

1. *Nature teacheth it.* Religion is as natural to Man as Reaſon: It is a Principle ſo firmly fix'd in the Soul of Man, that he can ſcarce poſſibly raze it thence. And tho ſome barbarous Nations, have miſt of the true God; yet there are none ſo ſavage, but that a Senſe of Religion cleaves to them. *Cicero* an *Heathen*, could ſay, *Nulla eſt gens tam fera, nemo omnium tam immanis, cujus mentem non imbuerit Deorum timor.* So that he muſt deveſt himſelf of Humanity, that denies the Obligation of Religion. It is this that doth moſt clearly diſtinguiſh Men from Beaſts, who have ſome ſhadow, ſome approaches to Reaſon, but

but they are utter Strangers to any thing of Religion. It's true, *Education* doth cheriſh and ripen theſe natural Notions; but if we could conceive a Man to be brought up from his Infancy, without any Society or Inſtruction from others; he would no ſooner reflect upon himſelf, and imploy his Faculties, but he would be ſenſible of a Power above him, and of a deep Reſpect thereunto. So that this is no precarious Buſineſs, we need not to inlarge at all, when we propound Religion to a rational Creature: He muſt be a *Brute* that denies it. Now if all Mankind agree to it, the *Tradeſman* muſt not think that he is exempt from it, whom we muſt ſuppoſe to be ſomewhat refin'd from the Dregs of Mankind.

2. The *Scripture teacheth it.* It is the great deſign of the *Scripture*, to make Men Religious. And to this end, the Holy Ghoſt doth therein lay down the cleareſt *Rules*, propound the moſt excellent *Examples*, produce the ſtrongeſt *Arguments*, and provide the moſt effectual *Means* and *Helpes*, that the Wiſdom of God could deviſe, or the Heart of Man deſire. And as Piety and Religion is there urged upon all Men in general; ſo alſo it is preſt upon Men, as they are diſtinguiſhed by their particular Callings. So 1 Cor. 7. 24. *Brethren, let every Man wherein he is called, therein abide with God.* Mark, let him *abide with God*; that is, cleaving to God ſtill, to whom by his religious Allegiance he is obliged: Or, not imagining but that he may be godly in it: Or *with God*, as if God look'd at him, and at his Carriage in his Place: Alſo *with God*, that

that is, in a godly manner, looking at him and walking with him. So that this Text which muſt needs include the *Tradeſman*, doth lay an unqueſtionable Obligation upon you, to add to your *Vertue Godlineſs*. Hereupon it is that the *Scripture* checks thoſe ſeverely that ſay, *To day, or to morrow we will go into ſuch a City, and continue there a Year, and buy, and ſell, and get Gain:* Jam. 4. 13. without taking due notice of God. Theſe are ſome of thoſe Words by which you *may* be *ſaved*, and by which you *muſt* be *judged* at the laſt day.

3. *Reaſon teacheth it.* For,

(1.) Religion is the *trueſt Wiſdom:* When that wiſeſt of Men, *Solomon*, had ſearch'd in vain to find out an Happineſs for Man, in all the Honour, Riches, and Pleaſures which the World could afford, (*and what can the Man do, that cometh after the King?*) he concludes the whole matter in theſe words, *Eccleſ.* 12. 13. *Fear God, and keep his Commandments; for this is the whole of Man.* This is his real *Wiſdom*, this is his grand *Duty*, this is his only *Happineſs*. For indeed there is nothing doth ſo conduce to our Happineſs in this World, as true Religion. It is the moſt certain way to *Health*, to *Safety*, to *Plenty*, to true *Pleaſure*, and to true *Honour*. Nothing doth ſo much perfect, and regulate the Faculties of the Soul, nor crown it with that Peace and Tranquillity, as the Fear of God and true Piety; and then it's plain, that it and it only leads us to the Fruition of Eternal Happineſs both in Soul and Body: *Therefore unto Man he ſaid, Behold, the Fear of the Lord, that is Wiſdom, and*

and to depart from Evil, is Underſtanding: Job 28. 28. And therefore let every *Tradeſman* be truly Religious.

(2.) There is the *higheſt Equity* in it: And that upon the account of all the Favours and Bleſſings which you have receiv'd from God, and which you now poſſeſs. Did not that *God* (whoſe Fear and Service we are now perſuading) place you in theſe your Callings? Did not he preſerve you in your Apprentiſhips from many Dangers, Diſeaſes, and Temptations? Hath not he ſupported you in your *Trades*, when many that had better Foundations have bin ruin'd? Hath not he given you all that Eſtate ye have? and if that be too little, is not he ready to give you ſuch and ſuch things? Hath not he pluck'd you out of divers Dangers, Pains, Diſeaſes, and kept you alive, when ſome of your Neighbours round about you are hid in the Grave? Beſides the great things which he hath done for your Souls and for your Families. Now for all this, what doth the Lord your God require of you? *Only fear the Lord, and ſerve him in Truth with all your Heart, conſidering what great things he hath done for you:* 1 Sam. 12. 24. So that in point of *Gratitude*, it behoves the *Tradeſman* to be truly Religious.

(3.) There is the *ſoundeſt Comfort* in it. There is, it's true, a kind of Pleaſure in ſinful Ways, which bewitches thoſe that follow them; but as it cannot affect the whole Soul, for there is Conſcience in the moſt profligate, which as it is vexed in them, in the midſt of their Follies, and conſequently their Satisfaction cannot be intire;

ſo

so it leaves a Sting which is both *inseparable*, and *insufferable*; and when all is done, this Pleasure is mortal, and commonly is but momentary; it is but like the *crackling of Thorns under a Pot*, which makes a great noise, but is soon extinguished. But now *Religion* as it doth permit to you all innocent Pleasures, you may have an equal Liberty with others, to all that is worth the having in them; so it fills the Soul and entertains all the Faculties thereof, with those Delights, that are most congruous to them, and also feasts it with the sweet review of an holy Life. The *Fear of the Lord is clean, rejoycing the Heart.* It affords Laughter without a Sting, Mirth without a Reckoning. It will support and comfort you under your Losses, and give you Songs in the Night, while others are eaten up with their Cares, or wallowing in their Puddle. And therefore it is your real *Interest* to be truly Religious.

(4.) There is the *greatest Necessity* of it. Our wise and blessed *Saviour* told *Martha*, Luke 10. 41, 42. *Thou art careful, and cumbred about many things; but one thing is needful*, which you see was the business of Religion; hearing the words of Eternal Life. For as sure as you have mortal Bodies, so sure it is, that you have immortal Souls; and as sure as there is (you see) a visible World with respect to the Body, so certain is it, that there is an invisible World for the invisible Soul. Now if you must needs care and labour to sustain the Body, and it is your common cry, Rent *must* be paid, Bread *must* be had; so let me oppose, our *must* against yours;

God

God *muſt* needs be ſerv'd, the Soul *muſt* needs be ſaved; and in order to it, Knowledg *muſt* needs be got, Sin *muſt* needs be pardon'd and mortified, a new Heart *muſt* be procured, and a new Life led; and here's Religion.

Yea it is neceſſary for the procuring a Bleſſing upon all your Affairs; for *Godlineſs is profitable to all things, having the Promiſe of the Life that now is*; 1 Tim. 4. 8. If you will truly ſerve him, he will certainly bleſs you. He will eſtabliſh *the Work of your Hands upon you, yea he will eſtabliſh it*, if you earneſtly ſeek it: *Pſal.* 90. 17. *All that he doth ſhall proſper*; Pſal. 1. 3. Survey the *Book of God*, and you will generally find, when the Kings were moſt religious, they were then moſt proſperous; 2 Chron. 26. 5. *And as long as* Uzziah *ſought the Lord, the Lord made him to proſper*: See the whole 112th Pſalm. Indeed one may proſper by other Courſes, but that Gain is clear Loſs, and the Proſperity of ſuch Fools ſhall deſtroy them. And you ſhould do well to conſider, whether many of your Loſſes, and Croſſes, and Decays be not the juſt Puniſhment of your Neglects in Religion. For when the People of God of old neglected God's Service; *Hag.* 1. 6. *He that earned Wages, earned Wages to put into a Bag with Holes.* God can eaſily blaſt your moſt effectual Endeavours about this Life, if you be negligent about the things of a better, and ſo you may come to loſe two Worlds, for want of one Religious Heart.

Object. 1. It may be you will *object the Difficulty of Religion*, that the Leſſons of it are too hard, and that the way to Heaven is too narrow for you.

Anſw.

Anſw. But I anſwer. There is nothing ſo hard in Religion, but the Grace of God will make it eaſy. Your Trades ſeemed very hard at firſt, but now you find them eaſy enough. As a new Suit of Cloaths pincheth you a little at firſt, but in a few days they are eaſie enough; ſo being a while habituated to a godly Courſe, the Difficulty will vaniſh, and the Suavity will abide. To live in Idleneſs and periſh for hunger, looks eaſy; but who will therefore chuſe it? No, you'l work, and ſweat, and die with Labour, rather than live in want. And why ſhould Difficulties in Religion only fright you? But if you will believe God, you muſt acknowledg, that *his Yoke is eaſy, and his Burden is light*; that *his ways are ways of Pleaſantneſs, and all his Paths are Peace.* Or, if you will credit thoſe that have tried them, they will unanimouſly avouch, that there is more Comfort in the Hardſhips of Religion, than in the Pleaſures of Sin. But what do we diſpute about Difficulty, when *Neceſſity* is in the caſe; you muſt be holy now, or miſerable for ever: and you that cry, how *hard* a thing it is to get into *Heaven*, will find it an *harder* matter to get *out* of *Hell.*

Object. 2. O but (you *object*) it will be *prejudicial to us.* It will take up our Time, hinder us in Buſineſs, and cut off ſome ways of Gain, which now we live by. We would gladly read ſuch a good Book, go and confer with a good Miniſter, but we have not time for theſe things.

Anſw. This is but the old Song, when *Iſrael* ſhould go to ſacrifice, than *Pharaoh* calls to work. But 'tis a meer Evaſion, how much time do many

of you ſquander away in ſleeping, eating, ſmoaking, and viſiting? You can ſtay with any body, but with God; and can find time for any thing, but the ſaving of your Souls. How buſy ſoever you are, your Work on Earth will be done beſt, when your Work in Heaven is done firſt. You would not like it, that your *Apprentice* ſhould tell you, he could not do your Buſineſs, becauſe he had ſome Buſineſs of his own to do. You are the Lord's, and your time is his, and to poſtpone his Work for any thing elſe, is a far greater Affront to him. And tho the Fear of God may check you in your indirect ways of Gain, yet it will make you treble amends, by drawing down a Bleſſing on your well-gotten Eſtate, and entayling it on your Poſterity.

Object. 3. But I ſhall be *ſingular* herein. I ſee few that make any buſineſs of Religion, and why ſhould I be alone?

Anſw. You are ignorant and uncharitable in ſo ſaying. There are hundreds, tho you know it not, that make Religion their great Buſineſs; that both trade more, and read, and pray more than you: but they do not ſtand praying in the Street, nor expoſe their Piety to all Mens view. And then, there is a *ſober* Singularity and a *ſuperſtitious*. To be hypocritically or ſuperſtitiouſly ſingular is not more abominable, than a Scriptural Preciſeneſs is neceſſary. No doubt, the wicked *Sodomites* laid this often in the Teeth of *Lot*, when his Life and Way ran counter to theirs; ay, he is an Hypocrite, I warrant him; he is wiſer than all his Neighbours! his very *Sons in Law* minded him not: and how did the ungodly Crew

Crew about *Zoar* in all probability triumph at his fall in the Cave? Yes, here's one of your Religious Men, that ſeem'd to be mightily grieved at the Wickedneſs of *Sodom*, but trace him into private, he lies with his own Daughters. They are all ſuch, I warrant you, preciſe and ſevere to others, but looſe enough themſelves. And the wiſe God doth ſometimes permit ſome of his own Children to fall, that thoſe who ſeek occaſions, may find occaſion to ſtumble at true Godlineſs, and be hardned in their own Wickedneſs. For no body makes ſuch wretched Conſtructions and Inferences, but ſuch as are already bent to be wicked. And for all the ſad Fall of *Lot*, yet his Singularity in *Sodom* was no Crime. As it is better to walk alone in the Field, than to be accompanied with a Croud to *Tyburn*: ſo it is better to go towards Heaven with a few, than with a multitude to Hell.

Object. 4. Yea, but there may be *Danger in it.* A ſerious courſe will expoſe me to Scorn at leaſt, and perhaps to greater Troubles: I love to be quiet, and to keep out of harms way.

Anſw. But did *Jeſus Chriſt*, or his *Apoſtles*, or the *Primitive Chriſtians* ſtand upon this? Are Men, who at moſt can but ruin and kill thee, more to be dreaded than God, who, if thou liveſt not in his Fear, can and moſt certainly will damn thee? Is the Fire of Hell cooler than one of Faggots? Do not imagine it. However, practiſe thou firſt all that Religion, that may ſafely be done within doors, and then we'l diſcourſe further about the reſt. Hath not God

ſaid, *Truſt in the Lord, and do good, ſo ſhalt thou dwell in the Land, and verily thou ſhalt be fed:* *Pſal.* 37. 3. Hath not he ſaid, *Who is he that will harm you, if ye be followers of that which is good?* 1 *Pet.* 3. 13. It would be a ſad Brand upon the Age, if it were any crime among Chriſtians to be a Chriſtian: and we preſs you to be nothing elſe. No, no, theſe are but the Sluggards Excuſes; Prov. 26. 13. *There is a Lion in the way, a Lion in the Streets.* But aſſure your ſelves, that thoſe who dread a *Lion* in the way to Heaven, will meet with a *worſe Lion* in the way to Hell.

Object. 5. Yes, but you ſay, This is *needleſs for us*, for this is the Work and Care of *Miniſters*; what do we ſupport them for, but to manage theſe matters for us, and it is ſufficient for us to mind our Buſineſs?

Anſw. I have evinc'd the neceſſity of being truly pious before. Certainly the *End* is needful, the great End of Man, which is to be happy for ever: if it be indifferent whether you be ſaved or loſt, nothing is neceſſary. And the *means* is equally neceſſary: for there is no taking of Heaven without Violence. Inquire concerning the Sufferings of Chriſt, were they needful? and doth not that require your Care, which required his Blood? Ask all the *Saints* of God, were your Prayers, and Tears, and Diligence needleſs? The Apoſtle *Paul* ſaid, *This one thing I do*, &c. *Phil.* 3. 13. as tho he intended nothing elſe, and is it come now to be needleſs?

And then; as to *God*'s Miniſters; *Wo to us, if we preach not the Goſpel*, but we cannot do your Work: we can execute our Commiſſion, but we cannot

cannot change your Hearts: It is needful for us to open the Doctrine of Salvation; and it is needful for you to imbrace it. It is needful for us to give Vertue and Vice, Godlineſs and Ungodlineſs, their true Colours, and to deſcribe to you Heaven and Hell; but it is needful for you to fall to practiſe. God is our witneſs, we chuſe the fitteſt *Texts* we can find, we produce the plaineſt *Scripture*, the ſtrongeſt *Arguments*, the ſoundeſt *Directions* that we can; but if you do not concur to the ſaving of your own Souls, all our Labour is loſt, and you are loſt. We are not ſatisfied with your Approbation or Applauſe, we long for your Amendment; we wait to know what good Anſwer we may return to him that ſent us. It grieves us not to ſee you ſo diligent, ſo juſt, ſo rich; but that you ſeek the Kingdom of God with the leaſt Care, and in the laſt place; that you neglect the Subſtance for Accidents, for Shadows: We would have your Credit to be good in Heaven; we would have you to be *rich towards God.*

III. And ſo I come to the *third* thing under this *Head*, which is to ſhew wherein the *Practiſe* of this Godlineſs lies in the *Tradeſman's* way. And that is;

1. *In maintaining a Religious Frame of Heart.* There is the Fountain, there's the Root that muſt feed all the Branches of a Religious Life. In vain will ye rectify ſome Diſorders in your Actions, unleſs ye begin your Reformation at the Heart: *Make the Tree good, and the Fruit will*

be good. Your great Care muſt be to get, and keep an holy Heart; that is,

(1.) An Heart *bent againſt Sin*; for any allowed Sin will be a continual Thorn in you Conſciences, and a Canker in your Eſtates. You know who ſaid, *I alſo was upright before him, and I kept my ſelf from my Iniquity*; Pſal. 18. 23. Conſider therefore what Sin it is, to which you are moſt *eaſily inclin'd*, what Sin you find *hardeſt to reſiſt*, what Sin you are *lotheſt to leave*, what Sin *ſtar'd* you in the Face in your laſt *Sickneſs*, what Sin your *Conſciences* do *pitch* upon when the Hue and Cry is ſent out in the Miniſtry of the Word, and what Sin you would moſt carefully *conceal*, or at leaſt *excuſe*, (they are excellent Mr. *Bolton's* Marks) And ſet your ſelves againſt that Sin; for that's the Sin that threatens your utter ruine. It may be conquered, it may be mortified, and you will have more Comfort in its Overthrow, than ever you had in its Tyranny. And,

(2.) You muſt have your *Heart ſet upon that which is good. Abhor that which is evil*, but that's not enough, you muſt alſo *cleave to that which is good*; *Rom.* 12. 9. You muſt *ſet your Affections on things above, not on things on the Earth*; Coloſſ. 3. 2. When the Soul leans thus the right way, you will be ready to every good Work, it will be a marvelous Advantage to you upon every occaſion. How often might you have opportunities to meditate or pray, or to reprove a Fault, which you will loſe for want of an honeſt frame of Heart? And this is a thing too much neglected; People think it ſufficient to obſerve their Words and Actions, but few do mind the Temper and Frame of

of their Souls, as they ought. *Our Converſation*, ſaith the Apoſtle, *is in Heaven.* We are Citizens of another and better City, and we muſt be always driving a Trade there. No ſight to ſuch a Soul, like a Throne in the Clouds: No Muſick like the Arch-Angel's Trumpet; no Song like, *Awake ye Dead, and come to Judgment.*

2. The *Tradeſman's Religion* lies in the *due Exerciſe of Faith:* Without this you can no way pleaſe God in your Calling. If you have not a Ground, and an Heart to believe, that your Calling is pleaſing to God, every ſtep you take in it, is guilty. Hereby you believe that there is a Divine Providence, which governs all Men, and all their Actions; which will quiet you in all Events whatſoever. When others fret and fume under their Loſſes, or ſwell and ſtroke themſelves in their Succeſs; this will diſcern the Hand of God both in giving and taking away, and ſo quiet and fix the Soul aright: *Thou wilt keep him in perfect Peace whoſe Heart is ſtayed on thee, becauſe he truſteth in thee:* Iſa. 26. 3. Hereby you will be able to live upon God's Promiſes for outward Supplies, and will be incouraged to uſe the means to obtain them; yea, when the Providence of God ſeems to contradict his Promiſes, when all things ſeem to conſpire againſt you, by Faith you will ſee a *Bow in the Cloud*, God's Promiſe and Covenant to do you good by all: 2 *Sam.* 23. 5. *Altho my Houſe be not ſo with God, yet he hath made with me an everlaſting Covenant, ordered in all things and ſure: for this is all my Salvation, and all my Deſire, altho he make it not to grow:* Whereas if ye only depend upon *Second Cauſes*, you ſhall ſee what

you may expect: Jer. 17. 5. *Curſed is the Man that truſteth in Man, and maketh Fleſh his Arm, and whoſe Heart departeth from the Lord:* When a Man works and cares ſo as if he had no need of God, *he ſhall be like the Heath in the Deſert, and ſhall not ſee when good cometh*, as it follows there. He that truſts in Man, makes him God; he that diſtruſts God, makes him Man.

This Faith will free you from that *Anxiety*, which torments carnal Men; who have perhaps the greateſt part of their Eſtate floating upon the Sea, and therefore can ſcarce eat, or drink, or ſleep by reaſon of their unworthy Fears. Now Faith depends upon God, is *not afraid of evil Tidings: for his Heart is fixed, truſting in the Lord*; Pſal. 112. 7. I'l do my Duty, and let God do his Will. And then for *Spiritual* Mercies, which the *Tradeſman* hath daily need of, Faith is all in all. What's the Scripture, or God, or Chriſt, without Faith? How ſhall he obtain Mercy and Pardon, or find Grace and Comfort in time of need, without Faith? In a word, the Chriſtian Tradeſman muſt *live* by *Faith*, and *breath* by *Prayer*.

3. The *Tradeſman's Religion* is to be exerciſed *In the right Performance of Religious Worſhip.* For the ſame Light of *Nature*, *Scripture*, and *Reaſon*, which prove there is a *God*, do with equal ſtrength evince that he is to be *worſhipped.* He that doubts of this, diſputes againſt Principles. The Tradeſman is obliged to this, as well as other Men. How can he be ſaid to *abide with God* in his Calling, that comes not near him. By Prayer we approach to God, and by his Word he comes near to us. The Tradeſman muſt know that he hath

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two *Landlords*, one on Earth, and another in Heaven; that he holds his Houſe and Shop of Man, but he holds his Health and Life of God: to whom a due Rent of Prayer and Praiſes muſt be daily paid. Rouze up your ſelves therefore in the Morning, and lay the Scripture next your Hearts, read ſome part of it with Underſtanding and Application; and then kneel you down, and lift up your Hearts to God in ſincere and ſerious Prayer.

And at the *fitteſt hour*, but the ſooner the better, let you whole Family come together, (unleſs any be unavoidably hindred) and there let a Pſalm and a Chapter be read, and then joyn together in Prayer: And the like courſe hold at Night, withal remembring to ſing the Praiſes of God, and let no Company or Buſineſs (unleſs of preſent neceſſity) tempt you, either to omit theſe Duties, or to do them unſeaſonably. Reckon that Almighty God is ſtaying for you at your due hours, and will not excuſe your neglect, unleſs you can conclude in your Conſcience, that he himſelf by his Providence with-holds you. Do you think in earneſt, that when your Family at eleven or twelve of the Clock at Night, are ſome of them in Bed, and the reſt half aſleep, it will ſatisfy an all-ſeeing God to hear you excuſing your ſelves with a ſtory of ſuch Company that held you, or ſuch unſeaſonable Recreation kept you from his Service; or any other Buſineſs which might have been diſpatched, or deferred to another time. *Say not*, that ye want time for this Work, for a Man muſt have time to eat and ſleep, and pray, whatever other Buſineſs ſtays.

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And all this excellent Work needs not go away with an hours time in the whole day; for it is not the length, but ſtrength of Devotion that carries it with God. Be but ſerious and ſincere, God will accept a little from you, that have not time for more.

Plead not your Wearineſs in your Calling, that you are quite tir'd before Night, (remember you cannot plead this in the Morning) that you have no Strength nor Spirits left you. For immoderate Labour may be ſinful as well as immoderate Meat or Drink. God requires no more, nor accepts, nor will bleſs ſuch toiling as is inconſiſtent with the Ability of your Bodies, or the good of your Souls. You ſhould *Reaſon* thus with your ſelves, Have I taken pains all day for a little Money, and ſhall not I ſtrain my ſelf a little at night for Pardon and Grace? If I have tir'd my Legs about the Earth, ſhall I not weary my Knees to get to Heaven? If I have wearied my Arms to get a Living here, ſhall I not ſtretch out my Hands to get a Crown hereafter? O if you had but a ſpark of *Zeal*, you would anſwer your ſelves. Zeal revives the languiſhing Spirits, infuſes new Spirits, makes a Man all Spirit for a time. This in a falſe Religion will raiſe up a Man to his *Oriſons* at Midnight, will ſend him ſome hundreds of Miles on Pilgrimage, *&c.* It's true, it works more languidly in a true Religion; Men ſwim faſter down than up the Stream; yet when a Man conſiders, that the ſucceſs of his Affairs depends upon God, and that he cannot keep Friendſhip with him, if he hold not Correſpondence; and that moſt certainly he

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can and will make the Tradeſman amends by the Years end, for every minute that he ſincerely devotes to his Service: This ſhould bear down all Difficulty, and oblige him to the conſtant Worſhip of God.

4. The *Tradeſman's Religion* is exerciſed, in *Obſerving a right Rule and End in all his worldly Affairs.* And here he guides not his Behaviour by the Example of others, nor of his Maſter that went before him, nor by the current of his particular Humour, Appetite, or Intereſt, but by the holy Word of God, and ſuch Dictates of ſound Reaſon that are agreeable thereunto. You muſt not conclude, thus and thus I'l do, for ſo do others, or ſo did my Maſter before me, or it is my Humour, or it is for my Intereſt: but what ſaith *Moſes* and the Prophets? what ſaith Chriſt and his Apoſtles? and what would they do, if they were in my place? and this muſt be your Rule. And in caſe of doubt and difficulty you muſt conſult the wiſe and honeſt, and ſo be determin'd. *They asked Counſel at* Abel, *and ended the matter*; 2 Sam. 20. 18. And this Care and Pains before, is much better than to wound your Conſcience, and give ill Example to others: *He that doth Truth, cometh to the Light, that his Deeds may be made manifeſt, that they are wrought in God:* Joh. 3. 21. Your Deeds muſt be *wrought in God.*

And Religion muſt teach you the like care in the End which you ſhould aim at in all your Buſineſs; which ſhould be to pleaſe and glorify God. *For none of us* (Chriſtians) *liveth to himſelf, and no Man dieth to himſelf*; and indeed, he that liveth to himſelf, will be likely to die to himſelf. *But whether*

whether we live, we live unto the Lord: Rom. 14. 7. This is Man's greateſt Duty, this is his higheſt Priviledg. We reckon it a great Honour to that *Nobleman*, that ſhall put the *Crown* upon the Head of a *King:* O how much greater is it, to put the Crown of Glory upon God's! But of this before. Only you may ask, May not a Man aim at *Riches* by his Calling, that he may have Eaſe in his old Age, *&c. Anſw.* An End is *ſubordinate*, or *ultimate*; a *next* end, or a *laſt* end. You may deſign to get an Eſtate, but not meerly for your own ſake, but chiefly for God's ſake; not ſo much that ye may live at eaſe, but that ye may do good thereby. A Man may deſire a good Horſe, or a good Boat to carry him to his Friend. Every ſtep of a Religious Tradeſman, being trac'd to the utmoſt, ends at God. He would not care for himſelf, but that he may be of uſe to glorify God.

5. The *Tradeſman's Piety* is ſhewed, *In ſpiritualizing his Calling.* There is in every Calling a *Temporal* and a *Spiritual* reſpect. The *outſide* of them is the Object of Senſe; a brutiſh Man may comprehend that, and get his Living by it; but there is an *inſide*, which only the gracious Eye can read. There is ſcarce any thing which you trade in, but a Religious Heart may learn ſomething of God out of it. And this (ſurely) is one end of *Similes* and *Compariſons*, ſo frequent in the *Bible*, not only that God may come down by them to us, but that we may by them aſcend unto him; he hath tranſlated the World into the *Scripture*, that we may think of the *Scripture* in the World. This is the ſafeſt and richeſt *Chymiſtry*,

miſtry, whereby you may extract the pureſt Spirits out of the groſſeſt Bodies. As the *Bee* can gather Honey out of every Flower, yea, out of the very Weeds; ſo may and ſhould the Religious *Tradeſman* gather ſome Spiritual Leſſons, out of his temporal Wares and Imployments. Thus the *Merchant* may learn ſomething from *Mat.* 13. 45. And all that *buy and ſell* from *Mat.* 25. 16. and *Luk.* 29. 15. The *Writer* from *Pſal.* 45. 1. They that work in *Wooll* from *Iſa.* 1. 18. and *Pſal.* 147. 16. The *Apothecary* from *Eccleſ.* 10. 1. The *Carpenter* from *Iſa.* 10. 15. and *Zech.* 1. 20. The *Founder* from *Jer.* 8. 29. The *Refiner* from *Mal.* 3. 2, 3. The *Baker* from *Hoſ.* 7. 4, 6. The *Fiſher* from *Jer.* 16. 16. and *Mat.* 4. 19. The *Weaver* from *Job* 7. 6. The *Potter* from *Iſa.* 6. 8. and *Jer.* 18. And I think theſe are all the Trades expreſly mention'd in Scripture, by which the *Holy Ghoſt* directeth us to ſpiritual things.

There are alſo mention'd the *Goldſmiths*, *Neh.* 3. 8. The *Silverſmiths*, *Acts* 19. 24. The *Spice-Merchants*, 1 *King.* 10. 15. The *Maſons*, 1 *Kings* 12. 12. The *Mariners*, *Ezek.* 27. 9. The *Calkers*, *Ezek.* 27. 9. The *workers* in *fine Linnen*, 1 Chron. 4. 21. The workers in *Needle-work*, *Exod.* 26. 36. The *Smiths*, *Iſa.* 54. 16. The *Ingravers*, and the *Imbroiderers*, *Exod.* 35. 35. The *Tent-makers*, *Acts* 18. 3. The *Tanner*, *Acts* 9. 43. The *Copper-ſmith*, 2 *Tim.* 4. 14. The *Cook*, 1 *Sam.* 8. 13. The *Barber*, *Ezek.* 5. 1. The *Fuller*, *Mark* 9. 3. In general, the *Chapmen*, 2 *Chron.* 9. 14. and the *Cunning Artificers*, *Iſa.* 3. 3. And thoſe are (as far I can find) all the *Trades* mention'd in the Scripture. But as it is ſaid, *Iſa.* 28. 26.

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concerning the plain Husband-man, *His God doth inſtruct him to Diſcretion, and doth teach him*; ſo will the *Spirit* of God teach the ingenious *Tradeſman* to learn ſpiritual Leſſons from his Temporal Calling. An ingenious *Head* indeed is a great help herein, but an heavenly *Heart* is all in all. This inſpir'd our bleſſed *Saviour* to make a Sermon out of a *Vine*, *Joh.* 15. 1. and to raiſe Inſtruction from a barren *Fig-tree*. As we ſee on the contrary, how wickedly witty a naughty Man will be, to collect baſe and ſinful matter out of the Objects that come before him, and turn all to Poiſon; ſurely it is as poſſible, and much more noble, to extract the Gold, than the Droſs. Do but keep open the Eye of Faith to ſee Inviſibles, pray for Skill, and fall to Practiſe, and it will come. The Profit will ballance the Pains. He that turns Earth into Heaven, hath an Heaven upon Earth.

6. This *Religion* will teach the *Tradeſman*, *To obſerve the Chriſtian Sabbath in a holy manner*. Indeed this is one of the *firſt* things that God's Grace reforms in a ſerious Chriſtian. No ſooner doth he begin to look towards Heaven in ſober Sadneſs, but he begins to value, and uſe the *Lord's-day* in another manner than before: Hence, *Ezek.* 20. 12. *I gave them my Sabbaths to be a ſign between me and them, that they might know that I am the Lord that ſanctify them.* Remember the Sabbath before it comes: And, if poſſibly you can, diſmiſs your Affairs a little the ſooner the day before, that you may have time over night, to *reflect* on your Works the Week paſt, as *God* did on his at the *ſix* days end, and to *bewail* your Sins therein;

in; that you may have time to conſider, what *Mercies* you have to acknowledg, and what *Bleſſings* to beg on the Day following; that you may ſolemnly *renounce* all your Sins, and wholly *diſmiſs* all your worldly Buſineſs, and the thoughts thereof, till the Sabbath be paſt. Let not the Guilt, nor the Love of any one Sin enter with you into the holy Ground; but *waſh you Hands in Innocence, and ſo compaſs the Altar of God.*

And tho upon that holy Day you may be innocently chearful, and rejoyce in the Bleſſings of God; yet you ſhould not only abſtain from any vile Thoughts or Words, but even from vain and fruitleſs ones: Iſa. 58. 13. *Thou ſhalt call the Sabbath a Delight, the Holy of the Lord, Honourable, and ſhalt honour him, not doing thine own Wayes, nor finding thine own Pleaſure, nor ſpeaking thine own Words.* Yea, your Hearts muſt riſe againſt all unfit Diſcourſe, and with a Chriſtian Dexterity, endeavour to carry the Stream of ſuch Diſcourſe another way. Be not aſhamed to ſpeak of God and Heaven, ſince ungodly Men have the Impudence to ſpeak of Wickedneſs. See that ye riſe early, and work hard that day in your heavenly Trade; that ſo you may be able all night to give as clear an account of what you have gotten, as you can on other days.

Let no worldly Buſineſs be contrived or mention'd or done that Day, which might have been done before, or may be done after without plain Prejudice. It was the Men of *Tyre that ſold their Wares on the Sabbath*, whom *Nehemiah* repreſt, *Neh.* 13. 16, 20, 21. and command your Families from ſtragling, or fooliſh Sports that day: beware

beware how you give them Liberty that Day, becauſe you can beſt ſpare them, to ſee their Friends, or to be out of your ſight; for that Day, and that Way, multitudes of them are undone; but let them ſpend that Day in God's Houſe, and in your own. Examine them of the ſtate of their Souls, of their Proficience that Day, and ſeriouſly catechize the younger ſort in the Principles of Religion. O let not your Childrens Souls be neglected, while you pamper and deck their Bodies; but ſhow them the evil of Sin, and the beauty of Holineſs; convince them of their woful State by Nature, and mind them of the Vow which they are under in their *Baptiſm*; let them ſee you in the Pangs of Travel for them, till Chriſt be form'd in them: you have time for this upon this Day; and you are bound in Equity and Piety, to recover them out of that Condition, into which you have brought them: put good *Books* into their Hands, and talk with them about *Regeneration*, and explain the *Catechiſm* to them; that, being well grounded in the Principles of Religion, they may rationally imbrace the Practice of it.

And then for your Servants, both Apprentices and others: Do you think it is ſufficient, that they do your Work faithfully? Have not they moſt precious Souls? and have not you the charge of them? can you find in your Hearts to ſuffer them to live, and for ought you know die, in a State of Ignorance and Unregeneracy? Where are your Bowels of Compaſſion? Alas you ſhould have the ſame care of their Souls, as you have of your own Children! You allow to your

Beaſts

Beaſts Food and Lodging for their Work, and will you treat *Chriſtians* no otherwiſe? on this day you have time, if you have but Hearts, to call them to you, and to enquire into their Spiritual Condition: and never to give them reſt, until you have (with God's help) cur'd their Ignorance and Vices, or find them incurable. Loſe not therefore a minute of that precious Time, make it as long a day as any of the reſt; and when it is done, long for another Sabbath. And heartily bleſs the Lord, that he hath given you ſuch a merciful Releaſe from the Labours of your Body, and the Cares of your Mind, and withal bleſt you with a Market-day for your Souls. I ſay, bleſs him, and let the Voice of Praiſe and ſinging Pſalms be heard in the Righteous Man's Dwellings. A joyful Sabbath is the Suburbs of Heaven.

7. This *Religion* will oblige the *Tradeſman* to the practice of *conſtant Watchfulneſs*. Which is a continual care to pleaſe God in your *Thoughts*, *Words*, and *Actions*, and that you offend him not in any of them. And herein lies much of the Eſſence and Life of Practical Religion; as preventive Phyſick is much better than curing, and Obedience better than Sacrifice. For they that have ſuch ſinful Hearts within them, and ſuch a wicked World, and malicious Devil without them, had need to watch, as well as pray againſt Temptation. Above all keeping, *keep the Heart*; *Prov.* 4. 23. quench the firſt Sparks of Sin there, O quench them quickly! and know, that as Light only excludes Darkneſs, ſo it is impoſſible to keep out bad Thoughts, without the Prevalence

of good ones. Watch over your *Words*, and conſider what, and how, and why you ſpeak; and indeavour not only to ſpeak what is lawful, but what is uſeful; remember that Words are like Arrows, when once out, you know not where they may light; eſpecially be careful of them before your Children. And for your *Actions*, take a wiſe Man's Counſel, *Prov.* 4. 26. *Ponder the Path of thy Feet, and let all thy Ways be eſtabliſhed.*

And eſpecially watch againſt the *Temptations* of your particular Calling; for every Trade hath ſome particular Snare, as every Conſtitution hath ſome particular Sin, and it is the Wiſdom of a Man to keep conſtant Watch againſt it. But the Temptations that are moſt common to all Trades, are either *Debauchery* on the one hand, or *Worldlineſs* on the other. Your greateſt Temptation to the *former*, beſides what is common to you with other Men, is the obliging of your Cuſtomers or Chapmen; when to get or keep them, you will break with God, diſtemper your Body, Head, Hear, and all: Now how can you expect that Gain to be bleſſed, which is procur'd by Sin? No, no; if you deal with wiſe Men, it is the Punctualneſs of your Word, the Goodneſs and Cheapneſs of your Commodity, that will oblige them ſufficiently; and ſooner or later, I am ſure, this will do the buſineſs: but if you deal with Fools, whom Wine and Drink do chiefly oblige, they'l diſappoint you at laſt, and leave you in the lurch.

And on the other hand; Take heed of *Worldlineſs*, beware of the love of Money, or of loving the

the World for its own sake. *For the love of Money is the root of all Evil*, 1 Tim. 6. 10. It is not the greatness of an Estate, but the nearness of it to a Man's Heart which ruines him. The Water under the Ship makes it swim, Water within it makes it sink. They *that buy, should be as if they possessed not*, 1 Cor. 7. 30. *for the time is short*. And worldly Wealth will not stay long, nor satisfy the Soul while it stays. Hearken to the Voice of God, Prov. 23. 4, 5. *Labour not to be rich: cease from thine own Wisdom: Wilt thou set thine Eyes upon that which is not? For Riches certainly* (mark that, *certainly*) *make themselves Wings, they flee away as an Eagle towards Heaven.* What Wise-Man will fall in love with a Bird on the House-top? and such are Riches. Unless you find, that you are ready according to your ability to any good-work, and that you can find in your Heart to eat and drink, and wear Apparel suitable to your Estate; the World is in your hearts, and you must ply the work of Mortification quickly, and lift up your Affections from things below, to the better things that are above.

8. The *Religion* of the *Tradesman* is to be exercised in *the frequent use of holy Ejaculations.* An *Ejaculation* is the darting up of the Heart unto God, in a short and lively Prayer. And they may be used, either by way of *Confession*, as that, *God be merciful to me a Sinner! O wretched Man that I am, who shall deliver me from the Body of this Death?* Or, by way of *Petition*, as that of *Neh.* 13. 31. *Remember me, O my God, for good:* Or, by way of *Deprecation*, as *David*; *O Lord turn the Counsel of* Achitophel *into Foolishness:* Or by way

of *Interceſſion*; as, *O that the Salvation of* Iſrael *were come out of* Zion! Or, by way of *Thanksgiving*; as that of *Chriſt*; *I thank thee, Father, Lord of Heaven and Earth*, &c. Now this is the excellency and advantage of theſe kind of Prayers, that as they will diſpatch much buſineſs in Heaven, ſo they will hinder no buſineſs upon Earth; they are like a well-plac'd *Parentheſis*, they hinder not the Senſe; they may be interlin'd not only in a Sermon, but in the throng of your Imployments. *Nehemiah* could lift up ſuch a Prayer, while the King and Queen were all in Preſence, *Neh.* 2. 4. Eſpecially you that are *Artificers*, whoſe Imployment lies in manual Operation; what excellent opportunities have you to ſtep often to Heaven, by theſe kindof Prayers and Praiſes!

And that you may ſee, this is not a new Invention, or piece of modern Preciſeneſs; hear what holy *Auguſtin* ſays, *De Opere Monachorum*; *As vain Men have their Fables and filthy Songs at work; quid ergo impedit Servum Dei manibus operantem in Lege Domini meditari, & pſallere nomini Dei altiſſimi —— Cantica divina cantare, etiam manibus operantes facilè poſſunt, & ipſum laborem tanquam divino celeumate conſolari:* that is, God's Servants ſhould, while they are at work, ſing the Praiſes of God. When the *Heart* is *inditing* a good matter, the Tongue will quickly be, as the *Pen* of a *ready Writer*. By theſe you will keep in the fire of Grace between your ſet-times of Prayer; by theſe you may meet with and quench a Temptation on the ſudden. When Satan is at his Injections and Injaculations, have you recourſe

courſe to your Ejaculations. When you feel the Guilt of Sin to pinch you, or the Senſe of any Mercy to affect you, or of any Danger or Difficulty to affright you, this will be a preſent Relief, till you have opportunity of more ſolemn Prayer. And as no Ship is ſo laden, but one may thruſt in two or three ſmall Jewels into it; ſo no Man's Buſineſs is ſo throng, but he may interline an holy Ejaculation. And of the like nature are *Soliloquies*, wherein we ſpeak to our own Souls; either to rouze up our dull Spirits, or to revive our drooping Souls, as we find holy *David* frequently, *Pſal.* 42. & 62, *&c.* Hereby you may make Company of your ſelves, when (as in ſome Callings) you are working alone all the day; and it is a ſad thing, that a Man ſhall know how to confer with *Men*, yea how to converſe with *God*, and yet cannot tell how to commune with his *own Heart*.

9. This *Religion* or *Godlineſs* in a *Tradeſman* is ſhewed, *In exerciſing of Grace in his Calling*. It is not enough to have all Organs of a human Body, without a vital Principle, and vital Acts; what's a Hand, if it work not, or an Eye if it ſee not? and what ſignifies your Grace within, if it be not actually imployed? *Joh.* 4. 14. *But the Water that I will give him, ſhall be in him, a Well of Water ſpringing up into Everlaſting Life.* A Well is always ſpringing up, and true Grace ſhould be ſtill in Activity. Moſt Men act only according to their natural Humour all the week long, and others conſult only their worldly Intereſt; but the Chriſtian Tradeſman hath not ſo learned Chriſt. He muſt every day act

the Graces of Spiritual Wiſdom, Zeal, Self-denial, Patience, Charity, and particularly that Truth, Juſtice, and Contentedneſs which hath been deſcribed to him: you will have more Comfort in the review of this, than of all your other Gains. You will be frequently provoked by your Servants and others, here ye muſt act both *Wiſdom* and *Patience*; you will ſee too much Sin and Diſhonour done to God every day, here's Work for your *Zeal*; you will be often preſented with poor Objects, there's occaſion for your *Charity*.

In ſhort, you will have occaſion to buy or ſell every day, there's Work for your *Veracity* and *Equity*: And the acting of theſe Graces is ſo neceſſary, that you are but dead Chriſtians without it; and ſo pleaſing to God, that every ſuch Act both ſtrengthens the Habit, and opens the charitable Hand of God to give you more: And without theſe you will be but the World's drudg here, and that's ſad, and the Devil's hereafter, and that's worſe. A pious *Tradeſman* may act Grace, as much as the greateſt *Rabbi*. Famous is the Story of a *Primitive Saint* in *Egypt*, 'Who having for many Years retired himſelf from the World, and 'chiefly imployed himſelf in the Acts of Mortification and Devotion; and being thereupon 'tempted to think himſelf among the holieſt Men 'on Earth, and long'd to know who ſhould ſit 'next him in Heaven, was warned to inquire for 'a Man in *Alexandria* who was holier than himſelf; and who ſhould that be but, when he had 'found him, but a poor *Cobler*, that work'd hard 'moſt of the day, but was ſo circumſpect in his

'Life,

'Life, ſo juſt in his Dealings, ſo thankful with 'his Wife for his mean fare, and then ſo truly 'devout in the Worſhip of God, that the poor '*Hermite* return'd creſt-faln to his Cell, and 'found that the honeſt Tradeſman was like to 'ſit above him in Heaven. So that the Exerciſe of *Grace* ſhould be no uncouth Buſineſs to a *Chriſtian Tradeſman.*

10. The *Tradeſman's Piety* muſt be ſhewed, *In the ſincere promoting of Goodneſs, and diſcouraging of Sin.* As it is the Honour of God, that he *is good* and *doth good*; ſo he ingraves the ſame Image upon his Children. Whatſoever doth regularly tend to the advancing of God's Honour, or the Spiritual and Temporal Good of Mankind, Religion inclines the honeſt *Tradeſman* to further it to his utmoſt Ability. It is that ingages him in Conſcience, if he have any concern in the Plantations beyond Sea, no way to incourage that ungodly Trade of ſpiriting away either Chriſtians or Infidels againſt their Wills, but rather to indeavour the Inſtruction and Converſion of the poor *Negros*, who have Souls as precious and immortal as his own; and not to be indifferent about their eternal Salvation, much leſs to hinder their Inſtruction, as ſome are ſaid wickedly to do, to the great affront of the Chriſtian Religion: No, he knows that no Gain can countervail the Loſs of a Soul; and that where Chriſt gains, he can never be a loſer. This true Piety guides him in giving his Voice in any *Election*; neither any private Reſpects, nor Inducements from others; neither the Frowns of one, nor Smiles of another ſhall ſway him, but his fixed Deſign directs

him which is the Glory of God, and the common Good. This makes him to run among the first to further any *Parish Business*; this makes him ready to promote the good of his *Company*, to draw out his Purse for the Maintenance of godly Ministers, and to relieve the Poor. And if he be not the first, he will readily second any good Work: And if things go well with him, the Country shall fare the better for it, his Charity shall be accordingly. For he knows that *pure Religion, and undefiled before God and the Father, is this:* Not only to be frequent and devout in the Worship of God, but, *To visit the Fatherless and the Widows in their Affliction, and to keep himself unspotted from the World*, Jam. 1. 27.

And the like Zeal he will express in *discouraging Sin*; for he that cannot indure it in himself, cannot indure it any where else. He first drives it out of his Family: to this end, reads often the 101st *Psalm*, a *Psalm* it is for *Housholders*, and there you'l find that a truly Religious Man, hates the Works of them that turn aside, cannot abide a froward Person, will not know a wicked Person; indures not a Slanderer, a Liar, a deceitful or a proud Person. If he be invested in any *Office*, he takes that opportunity to express his hatred to Sin by due execution of the Laws against it; for he considers, that he may never have the like advantage again to serve God and his Generation. He sets himself to detect and root up all Frauds, all Debauchery, and whatsoever is contrary to Justice and Holiness. By this indeed he runs a hazard of contracting some ill-will from some ill Men; but that he still expresses

preſſes a Friendſhip to their Perſons, and lays all fitting Obligations upon them; that ſo they cannot but ſee, that it's *Iniquity* which he only diſlikes, and that he only proſecutes a *common Enemy*: When they come to themſelves, they will give him Thanks; and if they do not, his Witneſs and his Reward is above. The beſt of Men will applaud him, and the worſt of Men will reverence him.

Now to further a *Tradeſman* in this his heavenly Trade, it is very convenient that he be furniſhed with ſome *good Books*; with which this Nation (praiſed be God) is richly ſtor'd. Theſe will be Entertainment for him in vacant Hours, and on Winter-Evenings, and ſo preſerve him from Idleneſs, and from vain Imaginations, and from fruitleſs Company. Here he may inrich his Underſtanding, inſtruct his Conſcience, warm his Affections, and increaſe his Graces: your *Shop-Books* may help you to be rich for a while, but your *Cloſet-Books* will help you to be rich for ever.

But herein take Direction, 1. *How to chuſe them*: Be well-adviſed, not to buy every Book that you fancy, nor every Book that is commended to you, nor that hath a taking Title, nor that hath a great Bulk and ſmall Price. But conſult your faithful Miniſter, or ſome judicious Friend in the buying of your Books; unleſs you have a mind to throw away your Money, and which is more, your Time, yea and your Souls too, which is moſt of all: For, as ſome have been corporally poiſon'd by reading a Letter, ſo many have been ſpiritually poiſon'd by reading infectious

infectious Books. Neither be covetous after more Books, than will comport with your Eſtate to buy, and with your time to peruſe: Too much variety confounds; a few Books well choſen, and well read, will make you ſolid Chriſtians.

Above all Books, read the *Holy Bible*; let no day paſs without taſting of ſome heavenly *Manna* thence. And to aſſiſt the Frailties of your Memories, buy a *Concordance*. *Downham* and *Wickens* are the leaſt; *Cotton*, or the *Cambridg*-Concordance are larger and better; whereby, if you remember but one Word, you may find in what Book, Chapter, and Verſe the Sentence is: And then to open to you, what is difficult in Scripture, buy Biſhop *Hall's Paraphraſe* on the hard places of Scripture, or, which is fuller, the *Dutch Annotations*. To ground you and your Family in the Chriſtian Doctrine, you may have *the Aſſemblies Confeſſion and Catechiſms*; to which you may add, Mr. *Ball's Catechiſm*, with the Expoſition, or Biſhop *Uſher*'s Body of Divinity, and alſo Dr. *Gouge* on the *Lord's-Prayer*, Dr. *Pearſon* on the *Creed*, Mr. *Dod* on the *Commandments*, and Mr. *Vines*, with Mr. *Dolittle* on *Sacrament*; and then, the *Practice of Piety*, and the *Whole Duty of Man* will be very uſeful both for your Inſtruction and Devotion: Mr. *Dent's Plain Man's Path-way to Heaven*, Mr. *Shepherd's Sound Believer*, Mr. *Baxter's Call to the Unconverted*, and Mr. *Allen's Vindiciæ Pietatis*, will all of them be of great uſe, for the promoting the Work of *Converſion* in your ſelves and Family: buy alſo Dr. *Gouge's* Book of *Domeſtical Duties*, whereby Husband and Wife, Parent and Children

dren, Maſter and Servant will be inſtructed in their *Relative Duties*; read alſo as many of the *Lives* and *Letters* of *learned* and *holy* Men, as you can, whereof you have a large Collection in Mr. *Clark's Lives*, and *Martyrology*: You ſhould alſo have Mr. *Perkins*, Dr. *Ames*, or Biſhop *Hall's Caſes of Conſcience*, to which you may reſort in dubious Caſes for Direction; Biſhop *Jewel* will largely, and Mr. *Pool's Dialogue* will briefly ſufficiently arm you againſt *Popery*. And then, for *Practical Divines*, theſe following are the beſt I remember, Dr. *Preſton* of the *New Covenant*, and on the *Attributes*; Mr. *Perkins*, Mr. *Hilderſam*, Mr. *Rob. Bolton*, eſpecially his *Directions for a comfortable walking with God*, Mr. *Tho. Hooker*, Mr. *Fenner*, Mr. *Scudder's Daily walk*, Mr. *Capel* of *Temptations*, Dr. *Harris*, Mr. *Reyner*, Dr. *Reynolds*, Mr. *Gurnal* his *Chriſtian Armour*, Dr. *Tho. Goodwin*, Mr. *Baxter's Directory*, and *everlaſting Reſt*, Dr. *Manton's* and Dr. *Tillotſon's* Sermons. And becauſe you ſhould have ſome Diverſion: For *Hiſtory*, read Mr. *Fox's Acts and Monuments*, Dr. *Fuller's Church Hiſtory of* England. And for other *Hiſtory*, you may have Mr. *Speed's Hiſtory of England*. (The wealthier may add to theſe, *Cambden's Britannia*, Sir *Rich. Baker's Chronicle*, *Iſaackſon's Chronology*, and *Plutarch's Lives* and *Morals*.) And having *the preſent State of* England, and of *London* in particular, and a *Statute-Book*, you are competently provided for *Books* in the *Engliſh* Tongue. Tho you may read, yet you need not buy many more. That Money which others ſpend in ſuperfluous Treats and Vanities, will in a ſhort time furniſh you with theſe Companions:

and

and that time which they beſtow in doing nothing, will ſerve you for this Employment, which will advance both your Intellectuals and your Morals here, and your Eternal Happineſs hereafter. But then you muſt learn,

2. *How to uſe theſe Books* when you have them. They muſt not lie by you in the duſt, but they muſt be read, and read throughout, not by parcels here and there; and yet not too much at once, for the Mind and Memory are frail and finite; and you ſhould leave them, as you ſhould your Sermons and Meals, with an Appetite. But be ſure you read with a deliberate Attention, and Application of what you read to your own Souls, and as occaſion is offered, interline holy Ejaculations to God, to bleſs what you read unto you. If the Excellency or Difficulty of matter require it, grudg not to read it twice or thrice: and if you have time and convenience, extract and tranſcribe thoſe things which moſt eminently concerns you; or make ſome *Index* whereby to find them again. Lend them alſo to any that will be ſure to read them, and reſtore them; ſo you may have a Trade going of ſaving Souls when you are aſleep. Finally, let not your reading intrench upon your neceſſary Buſineſs, nor make you more contentious, proud, cenſorious; but more holy, and humble, and uſeful; that the Divinity of your Books may be read in your daily Practice, and that your Works may commend your Authors.

IV. *Uſe.* 1. Then I pray caſt back your Eye, and *review* theſe *ten Particulars*, and then turn your

your Eyes inward upon your ſelves, and your behaviour in the Premiſes. *Thus ſaith the Lord of Hoſts, Conſider your Ways*, Hag. 1. 5. Hath the Fear of God accompanied you into your Shops, to the Exchange, every where? What hath been your inward frame? How have you exerciſed Faith? What care hath been taken of God's Worſhip? What Rule have you obſerved, and what Ends have you propounded? What ſpiritual uſe have you made of earthly things in your Callings? How have you kept the Sabbath? what Watchfulneſs? what Ejaculations? what Exerciſe of Grace? what Good have you promoted, or what Sins have you proſecuted? Of theſe things you will be examined, when you cannot avoid anſwering. It were better to *judg your ſelves*, than to be *judged by the Lord*. The Day is at hand, when the Secrets of all Hearts, and the Ways of all Men will be diſcovered, and impartial Sentence pronounced. And if you do reflect in good earneſt, I conclude that you will ſee cauſe to abhor your ſelves, and to repent in Duſt and Aſhes. You will find that ſome of you have been ſo far from being *religious* in your Callings, that you have been *earthly* in your Devotions: there you can ſpare ſome Looks and Thoughts about the things of this World, when in your Vocations, you will ſcarce lift up one Look or Thought to a better; inſtead of mixing Prayers with your Cares, you have mingled Cares with your Prayers. Nay in many of your Houſes no Prayers at all; leſt you ſhould be accounted *Fanaticks*, you chuſe to be *Profanaticks*. Where's any conſtant praying? If every Door were

were but mark'd, where there is no Prayer within, I fear many Houses would stand croſt as for the Plague, with a *Lord have Mercy upon us*, written upon them. We have had the Goſpel in Power and Purity now above an *hundred and twenty* Years, and there is yet ſo much bare-fac'd Wickedneſs, and ſo little of the Power of Godlineſs, that the Lord may juſtly ſay to us, as he did to the old World, *Gen.* 6. 3. *My Spirit ſhall no more ſtrive with Man.*

We preſerve the Name of *Chriſtians*, *Reformed* Chriſtians, but we diſhonour that *worthy Name*, by which we are called. How do we trifle in Religion! God and Chriſt, and Satan and Death are all in good earneſt, and we our ſelves do but dream. O the beſt had need to repent and amend: What then will become of them that hate and oppoſe all that's ſerious, that ridicule all Religion, tho under other Pretences; they diſlike the Men, not the Religion; or only their Sins, not their Sanctity: and too much occaſion for that Umbrage is given by many; and *wo to them by whom Offences come*; yea, and wo to the World, becauſe of Offences, both thoſe that *Give* Offence, and thoſe that *Take* and improve it to the Prejudice of Religion are in a woful Condition: For why ſhould not a great deal of Goodneſs in a pious Man, cover a little Evil, as well as ſome little Goodneſs in others, ſhall cover a great many Faults? Let a Religious Man have never ſo many vertuous Qualities, and let him have done never ſo many good things; yet if he have any one Fault, as if he be too paſſionate, or too worldly; all the worthy things in him, or done

done by him, are buried, and he only hears Hypocrite, and all that's naught on both Ears. But if a wicked Wretch have never ſo many ill Qualities, and have lived in Sin all his days; yet if he have but one good Property, as to be good humour'd, charitable, or the like; all his Faults are paſs'd over and buried in ſilence, and he ſhall be excus'd them all, and cry'd up for a very fair condition'd Man. Now is not here rank Partiality? Do not theſe Men ſhow hereby their Hatred to God? Yes, yes, the Malignity is at God himſelf. If good Men were leſs like to God, they might ſleep quietly with their other Faults. Who ever affirm'd that the moſt ſober and religious were without Sin? and muſt they, and Religion alſo, be therefore hooted out of the World? Who throws Stones at the Moon, becauſe there be ſome dark parts in it? I would adviſe ſuch to beware, for Religion is the Cauſe of God, who is a jealous God: and if he damn them that are without it, what will become of them that are againſt it? Theſe Arrows do penetrate Jeſus Chriſt himſelf, whom you might hear, if you had an Ear to hear, ſaying, *I am Jeſus, whom thou perſecuteſt: it is hard for thee to kick againſt the Pricks.* *Acts* 9. 5. Dread therefore hereafter (as *Saul* there did) to open thy Mouth againſt the unqueſtionable Duties of Religion, and betake your ſelves to the Practice of that Piety, without which, you can neither comfortable live, nor ſafely die.

But more particularly, I cannot chuſe but lament and reprove *two* great *Omiſſions* of too many *Tradeſmen*: And the one is, of *Family-Prayer*; which

which is *wholly* neglected by many, *partially* practiſed, that is, at night only by ſome, and *unſeaſonably* performed by others. Aſſuredly, Sins of Omiſſion deſerve Condemnation, as you may ſee, *Mat.*25. throughout, and all your other Profeſſion or Vertues, will not compenſate for one wilful Neglect: Jam.2.10. *For whoſoever ſhall keep the whole Law, and yet offend* (or ſtumble) *in one point, he is guilty of all.* If the Fear and Love of God did induce you to other good Duties, they would alſo oblige you to this; and you would no more plead *Inability*, *Baſhfulneſs*, or *Buſineſs*, but ſeriouſly ſet about it. Till then you live in danger of that Fury, which is prepar'd for the Heathen, and *for the Families that call not upon his Name*; *Jer.* 10. 25. Better were it for you, to break through theſe petty Obſtacles, and either with a Book or without it, render to God a Morning and Evening Sacrifice with your Families: For tho you may perhaps read and pray alone, yet 'tis great odds, ſome others, who are under your charge, have no time or mind to it, and ſo live without Prayer and *without God in the World.*

And then, why will you that pray with them only at night, thereby curtail half the Homage and Rent that is due to God? Doth not the ſame *Scripture* that commands the *Evening* Sacrifice, require the *Morning* Sacrifice alſo? *Exod.* 29. 38, 39. *Now this is that which thou ſhalt offer upon the Altar: two Lambs of the firſt Year, day by day continually. The one Lamb thou ſhalt offer in the Morning; and the other Lamb, thou ſhalt offer at Even.* And have not you as much cauſe to bleſs

the

the Lord together for your Sleep and Safety in the Night, as for your Mercies in the Day? Nay, have you not *greater need* to beg divine Assistance, Protection and Grace, when you go out into the World, than when you only go to bed? Think of it, and answer these things in your Consciences, if you can.

And then, how unfit are you and the rest of your Houshold for any lively and earnest Prayers, at unseasonably late hours? Do not you come to them at such times, rather as to an unwellcome Task, than as to a gracious Priviledg? and accordingly they are performed; one sleeping in one corner, and another in another; God hath no Honour, you no Edification by them, which should be great Ends of all Religious Duties.

And the other grand *Omission* of the *Tradesman*, is *of the Lord's-Supper*. Some of them can live to thirty, forty, fifty Years of Age, (I speak what I know) without ever once approaching the *Lord's Table*. And yet that blessed *Saviour* of ours in his *last Will* and Testament (and dying Commands are usually observed) commanded the frequent use thereof, to all that expect benefit by his Death. If, *Do this in remembrance of me*, be not a plain Command, nothing is plain in the Scripture: How can ye satisfy your Consciences in such a palpable Disobedience? Besides, you lose unspeakable Comfort and Strength, which is conveyed into the Soul of the true Beliver therein. *Say not*, you are *not worthy*, but labour to be worthy, and let your godly Minister be judg in the case; certainly, that Unworthiness

thineſs which keeps you from the Sacrament, will alſo keep you out of Heaven, and where are you then? *Plead* not, that you are *unprepared*; for that is your Sin, which you ſhould not ſleep in another Night. How long, I pray, will you be preparing? No, no, the plain truth is, you are loth to be at the trouble of Self-Examination, loth to be diſturbed in a ſinful and ſlothful courſe, loth to ſettle to the Practice of ſerious Piety, loth to forgo the Sin you wot of, and here it ſticks: but (*Sirs*) theſe are the Suggeſtions of your Enemy. He commonly tells Men, it is too ſoon, till at length it be too late: If you could make a Covenant with Death, and eſcape the Judgment that follows, it were another matter. But Sin *muſt* be repented, Grace *muſt* be obtain'd, Heaven *muſt* be enſur'd; and how ſhall theſe things be, unleſs you buckle to it, unleſs you uſe the means, whereof this is one? I do therefore earneſtly adviſe and perſwade you, to take a ſpeedy courſe to come, and come worthily to the Lord's Table. Read ſuch good *Books* as may direct you, apply your ſelves to ſome faithful *Miniſter*, who will gladly aſſiſt you, and above all, beſeech the *Lord* to help you; to pardon your great Neglect, to cloath you with neceſſary Graces, and to welcome you afterward with a Bleſſing.

2. Let all *Tradeſmen* be hence *exhorted*, to *introduce Piety into their Callings*. I beſeech you to *abide with God in your Callings*. You cannot be truly rich, you cannot be ſafe, you cannot be happy without it. It is a poor Houſe that hath

no

no Fire in it; it is a poor Shop that hath no Goods in it: but tho you have Fire and Meat enough in the Houſe, and Goods ſufficient in your Shop, yet it is a miſerable, a curſed Houſe and Shop that have no Religion in them. You may, I grant, get Eſtates, diſpoſe your Children, live deliciouſly, *&c.* Go on and proſper, but you will die like Fools, and theſe very Eſtates (as you have been often told) will help to ſink your Poſterity in the ſpending, that have ruin'd your Souls in the getting of them. Remember your Profeſſion, remember your Baptiſmal Vow, remember Eternity, and be wiſe for your own Souls. If you abide with God in your Calling, he will abide with you, and then you ſhall be happy here, and happy for ever. *Happy are the People that are in ſuch a caſe; yea, happy is that People whoſe God is the Lord:* Then will your Callings be better for you, and you will not be worſe for your Callings. Say not again, it is impoſſible to be religious in your Calling; for tho it be more difficult to walk with God in ſome Callings; yet it is *poſſible* to do it in any. In the *Apoſtles* times, they that were Servants, yea, *Slaves* to very *Heathens*, are required to abide with God even in that Calling. There is no lawful Calling under Heaven, but there have been holy Men in it; and if you be not ſo, it is the fault of the *Perſon*, and not of the *Calling*.

To this end, be reſtleſs until you have a ſenſe of Religion in your *Hearts:* Embrace Chriſt there, yield up your Souls to him, take his Yoke upon you. Accept of him in all his Offices, and re-

sign your Souls to him with all its Faculties, and then you are past the strait Gate. It is said *Mat.* 22. 5. *They made light of it and went their ways, one to his Farm, another to his Merchandize.* Miserable is that Merchandize that keeps Men from Jesus Christ: If you are too busy to go to Heaven, your Money will perish with you. But if *laying aside every weight, and the Sin that doth so easily beset you*, you immediately set upon the Work of Repentance and Holiness, you will have *Fruit unto Holiness, and the end Everlasting Life.* Prov. 4. 7. *Get Wisdom, get Understanding.* You are all for getting; here's Gain without hazard, a great Bargain without Money. And now what say you? What Answer shall I return to him that sent me? As the *Levite* said of old, *Consider of it, and take Advice, and speak your Mind.* And the Lord incline your Heart to true Wisdom! And so much for the *Sixth Requisite*, and also for this Head about the *right managing of a Trade or Calling.*

CHAP.

CHAP. VI.

Of the Finishing of a Calling.

I Come now, in the *last* place, to speak, concerning a Man's *Departing from his Calling*; in what *Cases* and by what *Means* a Man may lawfully *leave* his Calling: I say, *leave* his Calling, for one may be interrupted from following his proper Imployment for a time, when he doth not relinquish it. Some necessary and emergent Occasions may divert the most diligent Person from his Occupation, perhaps for Weeks or Months, but still after a dispatch of them, he returns to the vigorous Management of it again. The restoring or preserving his Health, the gratifying or assisting of his Friends or Relations, or his other needful Secular Affairs, may call him abroad, and detain him for some space of time, but he is not easy, he hastens to his own business, this is but a *Parenthesis*: He and his Calling are not parted. Neither can a Man be said to leave his Calling, when for good Reasons he lessens it, and thinks fit to drive a smaller Trade, leaves off dealing in some Commodities,

finds it better for his Soul, or Body, or Estate to draw in his Sails, and accordingly contracts his Business, but yet doth not desert his Calling. But now a Man leaves off his Calling, when he doth totally and finally forsake it; I say, *totally* and *finally:* and this is a matter of great moment, let a Man's Calling be what it will; and it behoves every Man to see that he and his Calling part fair.

Now a Calling is then well left, when *God doth discharge or call a Man from his Calling, whereunto he was called.* There is no other way to be fairly quit of your Calling: He that called you *into it*, must call you *out of it*. Now this he doth *two* ways.

First; *Immediately*, by his absolute *Command* or *Inspiration*; and so he discharged the *Apostles* upon our *Saviour*'s Ascension and Mission of the *Holy Ghost* upon them; until they had that Commission, even after the Death and Resurrection of Christ, we find both *Peter*, and *James*, and *John*, at their old trade of fishing; *Joh.* 21. 3. but afterward they applied themselves to their Apostleship, and lived and died in that Profession. But no Man can *now* justly pretend to be thus released from his Calling; since it hath pleased God to forbear those extraordinary Methods of signifying his Will unto us, and hath remitted us to the Guidance of his Word and Providence. Let no Man therefore pretend or trust to any *Impulses*, how strong soever, unless he can justify them by the ordinary *Rules*, which God hath left us to walk by. It was no doubt a strong Impulse

which

which drove *Jonah* to Sea, but it was directly againſt the revealed Will of God, and he ſped accordingly.

Secondly; God doth *mediately* diſcharge a Man from his Calling *two* ways.

1. *By the Hand or Interpoſition of Man*; when it pleaſeth him to inveſt ſome or other with Authority or with Power over a Perſon, and by ſuch he is diſcharged of his Imployment. Thus a *Child*, who is under the Government of his Parents, may lawfully leave his Calling, when he is ſo required by them, becauſe he is not *ſui juris*, nor is ſuppos'd to know what is beſt for him, in compariſon of their Underſtanding. Thus a *Wife* may lawfully forſake the Calling, wherein ſhe hath been bred; when her Husband finds any conſiderable Inconveniencies therein, or needs her Aſſiſtance ſome other way: For, God hath inveſted the Husband with Authority to direct and govern his Wife, and ſhe ought to be ſubject to him *in every* (lawful) *thing*. Thus the *Subject*, being called and advanced by his Prince to ſome place of honourable Truſt, may lawfully leave his former Calling, becauſe this is ſuppoſed to tend more to the Publick Good. In like manner, when a Man is put into *Reſtraint* or Priſon, either by the Magiſtrate, or by the Suit of his Adverſary, he is ſo long at leaſt diſcharged from his former Calling, and poſſibly made incapable thereby from ever following it again. There may other ſuch like Inſtances perhaps be given, wherein it may be unqueſtionably lawful for a Man to leave his Calling; which yet muſt

be warily collected, and he that is concluded by them, must see that he hath his release from God, tho it be by the Intervention of Men.

2. A Man may be sufficiently *discharged* by the *Hand of his special Providence.* And that,

(1.) When it pleaseth God to *disable a Man's Mind.* Not that every trouble of Mind shall excuse a Man from following his Vocation: No, Means must be us'd and Remedies applied, the *Physician* and the *Divine* must be consulted, and still the Plough must go: yea, perhaps an honest Diligence in your Callings, may prove the best cure for it. But I mean, when Reason is utterly clouded, or when the Faculties are so enfeebled, that there is no present, nor prospect of future Capacity, whereby to manage a Man's Calling, then God releases him. Let all Tradesmen, therefore, while all is well within, and that their Faculties are in due frame, take care of their *Intellectuals.* Be humble, be temperate, abuse not your Parts, provoke not God, beware of worldly Sorrow, pore not upon any Loss or Disappointment, maintain a harmless Chearfulness in every Condition, meddle not with abstruse Speculations, nor things that are too high for you; grasp not after more Business than your Head can well bear; for at these Doors doth Melancholly and Distraction often enter, and then farwel the World, and all the true Comfort of it. You must then leave your Callings, you cannot help it.

(2.) When

(2.) When God doth *disable a Man's Body*, then he discharges him from his Calling. Yet it is not every Distemper nor Pain, whether *Acute* or *Chronical*, which will justify his deserting his Imployment: for then few or none would abide therein. Distempers are inseparable from some Constitutions, and inseparable from some Trades too; and since Sin open'd the Door, we are all daily liable to a thousand Miseries, so that we have more cause to admire at one hours Health, than a years Sickness and Pain. The aged and sickly *Tradesman* may then be like the *Pilot*, who though he run not up and down the Ship, yet sitting still he is more serviceable than all the rest; so may he by his Advice and Guidance be highly serviceable in his Profession. But that Disability only releaseth a Man from his Calling, which is inconsistent with the managing of it, to those Ends for which he should follow it. When his Weakness or Pain makes him incapable, to do what is necessary in his Imployment: So that his Body suffers on the one hand, and his Imployment on the other; and there is no rational Prospect of being restor'd to a sufficient Ability; in this case God signs him a Release from his Calling; it is a necessary Cessation, not a sinful Idleness. Consider this, ye younger Tradesmen, and provide for the future. Spend not your Estates as fast as ye get them; *Go to the Ant, thou Fool, and consider her Ways, and be wise. There is a time to get, and a time to spend:* Eccles. 3. 6. And therefore now imploy your Parts, your Strength, your Opportunities to make competent Provision for a

time

time of Sickness. Now rise up, that then you may lie in Bed: run now, that then you may keep your Chair; labour now, that then you may rest. And beware of all Intemperance, and hurtful Lusts whereby Nature is weakened, and a Door opened to many Infirmities, lest you remove to the *Hospital* at last. Sobriety and Piety, will be *Health to your Navel, and Marrow to your Bones.* Then will you have the Comfort of your former Integrity, when you will receive but little from your present Indisposition, your Calling and you must part, there is no remedy.

But you will *Ask*, May not a Tradesman, tho yet of some competent Abilities of Mind and Body, lay aside his Calling, when he hath gotten a sufficient Estate for himself and Family? Nay, should he not in that case do it, thereby to have some Injoyment of his Labours, and also to give place to young Traders to improve their Talents? I *Answer*, Yes, he may; provided he intend not to be unserviceable in the World, but to imploy his Parts, his Abilities, and his Estate some way to the good of Mankind. He may rather chuse a Country-Life, and God forbid he should be denied, after his wearisom Imployment, the comfort of it. But then he must not say to his Soul, *Soul, thou hast much Goods laid up for many Years, take thine Ease, eat, drink, and be merry.* He must not lay up Dainties and Treasures only for himself, but must be *rich towards God*, Luke 12. 20. Indeed, he must not only aim at Ease, but at Leisure to prepare himself for the World to come. And I conceive, that the Tradesman,

who

who hath arrived at a ſufficient Eſtate, and is declined in Years, not only may, but ſhould, unleſs there be ſome other juſtifiable Reaſons that do preponderate, give place to the younger Tradeſmen, and not ſtand like great old Trees, which hinder the growth of all below them. He that conjoyns the common Good with his private Advantage, will not be ſo ſelfiſh, as to prefer his own unneceſſary Emolument, before the neceſſary Encouragement of many. He thought it unreaſonable in his Predeceſſors, and therefore ſhould not deal ſo with thoſe that are coming after him. And in this his Repoſe, he ſhould not only inſtruct young Tradeſmen in the Vertues of Prudence, Juſtice, Truth, and Piety, but ſet himſelf to do all the good he can in the place of his Retirement; and there lay out ſome of that Wiſdom, Religion, and Eſtate, which he had laid up before; ſo ſhall he come to his Grave in a full Age, *like as a Shock of Corn cometh in his Seaſon:* Job 5. 26.

(3.) When a Man is *diſabled in his Eſtate to follow his Calling*, then he is plainly releaſed from it. You muſt not give it up for every Loſs, nor for every Abatement in your Eſtate. God is pleaſed ſometimes to try the Faith and Patience of his deareſt Children, by Ebbs and Tides in their Eſtates; and many who have been reduced to a very ſmall ſcantling, have recovered again in a wonderful manner. But if a Man's Eſtate be reduced to nothing, and that his Calling is ſuch, as requires an Eſtate to manage it, then he is diſcharg'd; he doth not properly leave his Calling,

ling, but his Calling leaves him. But it highly concerns this Man to *review* his Carriage both towards God, and towards Men; and to find out, wherefore God hath taken his Talent from him. He should consider, whether he have served his Master with all his Strength, whether he hath not liv'd in some *Omission*, or indulg'd some *Transgression* or other? Whether he hath imploy'd his utmost Wisdom, Strength, and Skill, in his Vocation? Whether he hath not been unjust, or uncharitable towards others? And in case he find himself faulty, to deplore his Sin, and implore the Mercy of God in *Jesus Christ*; lest those Sins which drive him out of his Shop, keep him out of Heaven also. But in this case, he and his Calling must live no longer together; he is starv'd out of it, and must seek another. For God will not give his Consent, that he should be idle. He must be content to be a *Servant*, when he cannot be a *Master*; and to be helpful in anothers Shop, when he cannot keep open his own. And this is rather to be chosen, than to wander into Imployments foreign to his own: for tho it may be less creditable and more laborious; yet he is within the Purlieus of his own Calling, and if he can get Food and Raiment, he ought therewith to be content.

(4.) *Lastly*; God doth manifestly *discharge* a Man of his Calling *by Death*. This puts an end to all a Man's Cares and Labours, and puts a Man from his Calling for ever. His Wares, his Books, his Chapmen, his Projects and he must part for good and all. *His Breath goeth forth, he returns*

returneth to his Earth, in that very day his Thoughts periſh: Pſal. 146. 4. This day will come, and it often comes in an hour he is not aware of. When God *calls* to the Grave, all other *Callings* muſt be left; *Job* 14. 10. *Man dieth and waſteth away; yea, Man giveth up the Ghoſt, and where is he?* He was wont to be in his Shop, he is not there: Where is he? See in his Counting-houſe, he is not there; where is he? Look for him at the Exchange, there he is not; where is he then? why, he is gone, whither? into another Country? No, he is gone into another World, and his Houſe nor Shop will known him no more.

Let my Counſel therefore be acceptable to every *Tradeſman*;

1. *Set thy Heart in order this day*, defer it no longer; break off thy Sins by Righteouſneſs, and thine Iniquities by ſhewing Mercy to the Poor. Repent of all your Sins from the bottom of your Hearts; not only in the lump, but with particular Reflection, and ſutable Grief for every one of them; batter Heaven with your earneſt Cries for Pardon and for Grace. Settle your ſelves in a courſe of ſincere, univerſal, and conſtant Piety. Live in the daily Expectations of dying; and lay up for your ſelves Treaſure in Heaven. If you have done Wrong to any, make them ſpeedy and full amends: whatever you would now regret, if you were called this night to give an account of your Stewardſhip, that rectify *this day*. For beſides the Quickneſs and Violence of ſome Diſeaſes, which give a Man neither Opportunity, nor Ability to think or do any thing about his

his Soul; your Death-bed Repentance allows you no Opportunity to demonstrate the Sincerity of your Purposes, by actual Amendment. They will appear to be only Bonds made in *Durance*, Godliness out of *Force*, not out of *Choice*.

2. *Set your House in order also with all the speed you can.* To that end, keep your Books and Accompts with every Body, as even and as exact as you can. Suffer not any long Reckonings to lie dormant between you and others; the which, if either of you should unexpectedly die, may turn to the Injury of the one or the other, or else afford Fewel for tedious and costly Suits. And when you have computed as near as you can, the true value of your Estates, then, with the help of those that have Skill and Honesty, *make your Will.* Wherein, after you have bequeath'd and settled a competent Estate upon your Wife and Children, dispose of the Remainder, if God has so far blest you, to your poor Relations; and forget not to acknowledg the Goodness of God to you, by devoting some fit Proportion to pious and charitable Uses; which being done with a sincere respect unto the Lord, is the best means, that you can invent, to intail the rest upon your Posterity. Having done these things, you are not one minute nearer to Death, but only readier for it. You should expect it, but you need not fear it. You will chearfully leave your *low Calling* upon Earth, when you are going to receive the Prize of the *high Calling* of God in Christ Jesus. To whom be all the Glory. *Amen.*

12 JY 62

FINIS.

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